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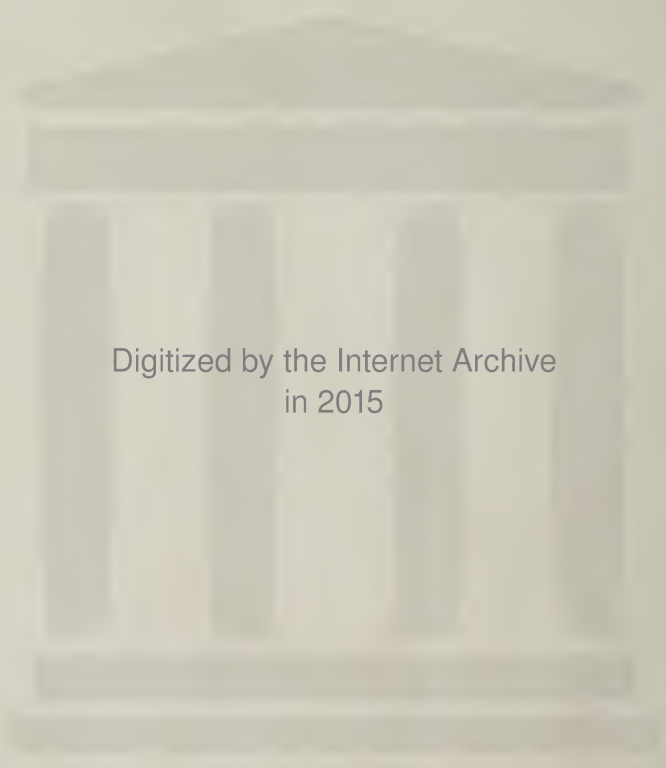
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AMERICAN Missionary Register.

VOL. V.

JUNE, 1824.

No. 6.

Biography.

MEMOIR AND OBITUARY OF MRS. DAWSON,

(WIFE OF THE REV. THOMAS DAWSON, LATE MISSIONARY IN TRAVANCORE,) WHO DIED AT DEWSBURY, JAN. 8, 1824, IN HER THIRTIETH YEAR.

[From the London Missionary Register.]

Mr. and Mrs. Dawson proceeded to India, under the Church Missionary Society, in 1816; and landed, at Madras, in September of that year. In February 1817, they proceeded to Travancore; but were obliged to leave India in April 1818, their state of health unfitting them for labour in that climate. They arrived in England at the end of August, and resided for some time in Devonshire; but have latterly lived at Dewsbury, their native place, incapable of engaging in any active service. Mrs. Dawson has now finished her career of suffering and toil. The following narrative, addressed by her Husband to the Secretary of the Society, cannot fail to interest our Readers.

Of the circumstances which led to Mrs. Dawson's engaging in the work of Missions, Mr. Dawson thus speaks—

My dear wife was born at Dewsbury, in the county of York. When about fourteen years of age, she became seriously concerned for her salvation; and, about a year afterward, associated herself for religious edification with a few pious members of the Established Church in that Parish, under the ministry of the Rev. John Buckworth, the Vicar. She attended his ministry with great diligence; and under it, through the divine blessing, grew in grace and in the knowledge of our Lord and Saviour Jesus Christ: her very circumspect deportment made her profiting appear unto all.

She was shortly afterward afflicted with a very painful illness, which all her friends apprehended would terminate in death. At this time, great grace was indeed manifested in her: her love to the Saviour—her joy in God—her readiness to depart—were such as put to the blush many much older professed followers of Christ.

At this period, an occurrence took place, which, from circumstances that have since transpired, is rendered unusually interesting. Her brother, the Rev. Benjamin

Bailey, now your Missionary residing at the Syrian College at Cotym, near the Malabar Coast, was then quite unconcerned about religion; and being himself rather unwell, was sitting by her bedside, when she repeated with uncommon emphasis and feeling those beautiful lines—

Oh, what hath Jesus bought for me!
Before my ravish'd eyes,
Rivers of life divine I see,
And trees of Paradise!
I see a world of spirits bright,
Who taste the pleasures there;
They all are rob'd in spotless white,
And conquering palms they bear.

This was the means of producing a very powerful impression on his mind. He felt the importance of the language which she had uttered, and began to reflect seriously on the state of his own soul; and thought within himself—"Has He bought nothing for ME?" The result was most favourable—she had soon the pleasure to have him as a companion in her Christian course; for it terminated, under the means of grace which he enjoyed, in his conversion to God. She, of course, rejoiced much when he engaged in preparations for the Missionary Service; and has, since that period, had the happiness of seeing another brother devote himself to this great and good work, the Rev. Joseph Bailey, one of your Missionaries in the Island of Ceylon.

Toward the close of the year 1814, understanding that the National System of Education was well calculated to promote the instruction of the Heathen, a tender concern for their souls led her to engage to learn that System in the Central School in York; and to undertake to instruct a Girls' School in that city, taught on the same plan, in order that, if it should please Providence to open a way for her to go to the Heathen World, she might be prepared to labour among them.

On the 6th of April, 1816, we were married; she having been about a year at her School. We immediately left our beloved country and friends for the East Indies, in company with her brother Benjamin, under the patronage of that Society, to which we have unitedly felt constant and great gratitude for all that support which they have continued to render to us during a long period of affliction.

The foundation of Mrs. Dawson's lingering complaint, and the state of her mind in reference to her labours, are thus spoken of :—

During the greater part of our voyage, which was very perilous, she was seriously indisposed, having been first taken ill at Madeira. When we passed the Cape, we had severe weather for a month: our bed was constantly wet, from a leak in the vessel immediately over it, which it was often attempted to stop, but in vain. Her chest became affected: and the foundation of that complaint was laid, which has now proved fatal.

Yet to labour among the Heathen lay near her heart: her whole soul was anxious to be actively engaged in it, and nothing seemed to discourage her. Her love and concern for the souls of Heathen Children, especially those of her own sex, being so great, she was, on our arrival in India, exceedingly grieved to observe that attempts to educate female children were very much discouraged. All spoke of the impossibility of success attending any efforts to raise their character and promote their well-being. You, my Dear Sir, will probably recollect her just remark to yourself, when noticing to her the objections urged against endeavours to promote this object, she observed, "There is too much CASTE on both sides, Sir."

After we were fixed at Cochin, where we found several children, descendants of European parents, who were well able to pay for their education, but were much in want of some one to conduct it, she projected, in order to save as much as possible the public money, the plan of taking charge of the education of these children: and of dis-

charging, with whatever remuneration she might receive, the expenses of a Native Girls' school. Her plan was on the point of being put into execution, some notice of it having been given to the inhabitants, when He, who ordereth all things according to the counsel of his own will, saw good to put us to the very great and painful trial of leaving our interesting and encouraging Station, by rendering it necessary for us to return to England, as, humanly speaking, the only means likely to preserve our lives: yet it was not expected by our medical attendant that we should live till the vessel reached the Cape. Our departure took place when we had been only about eighteen months in the country, and had been fixed at Cochin but about ten.

Though disappointed thus of her desired object of labouring among the Heathen, Mrs. Dawson retained to the last her love to that work in which she had attempted to engage. Mr. Dawson writes—

I need not say how much her heart was frequently rejoiced, on her death-bed, on hearing of the efforts now making in India, for the benefit of her own sex, and of the success attending them.

After lingering several years in a state of great debility, Mrs. Dawson became, at length, unable to leave her bed. Of her long and painful confinement there of nearly thirty-two weeks, and of the scene which closed her sufferings, her Husband gives the following affecting and instructive account :—

She had very restless nights for a long time before her death; in which it was her custom to employ her time, as much as possible, in communion with her God. After one of these seasons, she said to me, "I would not be without my restless nights for a great deal: they are the best of my time." At another time, admiring the compassion of God to His wandering sheep, she said, "How great must be the mercy of God, that, when we have sinned and strayed from Him so much, AFTER ALL, EVEN AFTER ALL, HE WILL RECEIVE US!"

Oct. 19, 1823.—After recovering a little from a severe paroxysm of coughing, and great consequent exhaustion, during which she was quite unable to speak, she said, "I shall not be long before I am at home!" I asked her how she felt her mind, when she replied "Unspeakably happy!" Having seen her weep much during her great exhaustion, I inquired why she had been

weeping. She said, "They were tears of joy." Her mind had been filled with a sense of the love of God to her soul. I then noticed a little occurrence that had just transpired, which I said I was afraid had hurt her mind: she replied, "If you felt what I do, you would not be so troubled about these little things."

I was once speaking to her of her great sufferings, when raising her eyes toward heaven, she said, "I wish to suffer his will in all things." She was, indeed, remarkably patient under very severe pain; always looking forward to the time of her departure, with great composure and fervent desire for its arrival.

Dec. 21, 1823.—I was prepared for Church; but my beloved wife became so ill, that it appeared my duty not to leave her: besides, I remembered that saying, *I will have mercy, and not sacrifice*. When she was a little relieved, I made a few remarks on our Saviour's promise, *Lo, I am with you always, even unto the end*: afterward, also, on the words, *He is altogether lovely, and the chief among ten thousand*: she seemed much revived by this conversation; and, feeling the comfort of such a Saviour said "The Lord is all to me that I need."

Dec. 22.—My dear wife was very feverish and restless in the afternoon; when she said, "I have been thinking what a mercy it is that I can find rest in Christ. I have no rest, but I can rest in him."

Her medical attendant came; and when he was gone, she, as usual, asked what he had said respecting her. I told her, that he said, unless the symptoms abated, she could not continue long. "That is good news; is it not?" was her reply—adding, "I have derived comfort from that passage, *Let him take hold of my strength, that he may make peace with me; and he shall make peace with me*." Is. xxvii. 5. I remarked that Christ was the strength of God, against the law, sin, the flesh, and the devil: she said, *He is the end of the Law for righteousness to every one that believeth*.

I asked her if she repented of having gone to India. "Oh, no, no," said she: "it would be the first thing that I should think of doing, were I to get well. Had I a thousand lives, I should wish to spend THEM ALL in the work."

Dec. 23.—In the evening the fever returned, when she again became very restless, suffering also a great deal from spasms. She said, "I hope it will soon be over." I answered, "Well, my dear, you must look to the Lord for strength; you know His grace is sufficient for you." She replied "Oh yes, it is sufficient! I find it sufficient! but I long to be with Jesus: I long to leave this world of sin and death!" On my go-

ing to her bed-side, after a little while she said, "I am very poorly." I replied, "I hope the Lord will give you strength according to your day." She then spoke in a manner that strikingly expressed her feelings—"He will! I do not distrust Him in the least. I have proved Him again and again: does He not give me strength?" Looking on me with a smile, she added, "Oh, if you felt what I feel, you would long to be in the full enjoyment of God." When I took leave of her for the night, she wished me to pray that God would give her patience; and observed that, being in great pain, she was very much afraid of being impatient. I remarked to her that the Apostle says, *He giveth more grace*: how much soever we have been indebted to Him, we have not exhausted his goodness.

Dec. 24.—In much pain she said, "I hope the Lord will give me patience!—Ah, if I had to seek Him now, how short I should come! It is a time to exercise grace, and not to seek it."

Dec. 25.—About seven in the evening she became delirious; but it was easy to discover where her mind was fixed, her eyes being often raised toward heaven, while she whispered something in the way of prayer. About eight o'clock, she was much better, and spoke to me of the love of God in a manner in which I do not recollect to have heard any one speak. Laying her hand upon her heart, she said, "It is Christ that is here! Oh, He hath loved me—He hath loved me with an everlasting love! Oh, how great is His love! it is unfathomable: nay, Angels cannot fathom it! It is unspeakable! Oh, that I could preach it to all!" After expatiating thus on the love of God, and noticing the value of a single soul, she spoke most feelingly of the numbers that are constantly sacrificing themselves in India; and then said, "If I had a thousand lives, and could spend them all in a day, I would spend them all in that work."

After taking a little refreshment, all her converse was respecting the love and preciousness of Christ. "The Lord knows that I love Him," with other expressions of like nature, dropped from her lips, followed with very uncommon bursts of praise and ecstasies of holy joy, through the whole evening. Sometimes she repeated texts of Scripture; and, at others, verses of favourite Hymns; as,

Tis Jesus, the first and the last;
His Spirit will guide us safe home, &c.—
and,

Jesus, lover of my soul!
Let me to thy bosom fly, &c.

Dec. 30.—In extreme pain, she said, as near as I could collect, "It will soon be over." At another time she said, "It is painful; but it will cease before long."

When at any time I asked her the state of her mind, her answer always was, "Very happy." In the afternoon, from great pain she again became uncollected, yet her mind was on Jesus: once I heard her repeat

Thou brightest, sweetest, fairest one,
That eyes have seen or angels known!—

and then say, "I shall have done with this body of sin: I long to be free—I long to be with Jesus."

Jan. 7, 1824.—She was perfectly sensible, and evidently dying. I spoke to her on such portions of Scripture and of such things as seemed to me suitable; to which she always answered affirmatively. I remarked that Christ was a precious Saviour now, &c. "Yes," was her reply. I observed that the morning was very likely to be the morning of eternity to her; at which I supposed she rejoiced, when she bowed her head, meaning "Yes." She said to her Mother, "I go

shouting victory, victory, victory, through the blood of the Lamb!"—After a short prayer with her, she said, "I AM HAPPY now," which were the last words that she spoke—then she stretched herself out, closed her eyes, placed her right-hand on her breast, and, smiling most sweetly, slept in Jesus about half-past twelve on the morning of Jan. 8, 1824, being two months short of completing her thirtieth year. Thus triumphant was the closing scene of my beloved wife's Christian warfare. Oh that my last end may be like hers!

Her death was improved by the Rev. John Mitchell, in her native Parish Church, on Sunday the 25th of January, from 1 Cor. xv. 57, when a very numerous congregation seemed much affected with the account which the Preacher gave, chiefly from his own observation, of the influence of the grace of God on the soul of the deceased.

Reports of Societies.

SEVENTH REPORT OF THE UNITED FOREIGN MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, HELD IN THE CITY HOTEL, NEW-YORK, ON WEDNESDAY, MAY 12, 1824.

After a brief introduction, the Managers proceed to a detailed statement of their operations during the last year; an abstract of which will now be given.

UNION MISSION.

In our last report, it was stated, that the war with the Cherokees which had threatened the destruction of the Osage Tribe, and the ruin of your mission, was happily terminated through the intervention of the National Government. It was with reluctance that the Osages acceded to the treaty. They were not satisfied with the terms of the compact, and were urged to submission only by their necessities. Under such circumstances, there was reason to apprehend a recurrence of difficulties, whenever they should feel themselves sufficiently recovered from the effects of the war. Some

aggressions have since been committed by both parties, which appear to have resulted from individual animosities, and which were not sanctioned by the authorities of either tribe. The chiefs are evidently solicitous to avoid a war with the Cherokees. They are willing to submit to unrighteous exactions for the purpose of maintaining peace; and it is confidently believed, that through the humane and prompt interference of the Agents and Officers of the General Government, hostilities will yet be prevented.

While many here are apparently discouraged by the unsettled state of the Indians, your Missionaries, who

are sustaining these trials of their patience, are pursuing their object without depression or dismay ; and every Journal they write affords increasing evidence of co-operation on the part of the public authorities in that region, in their benevolent exertions, and of confidence in their ultimate success. The events which have interrupted the progress of this Mission, instead of diminishing, should augment our efforts. They should increase our commiseration, and urge us to more vigorous exertions to civilize and christianize a people, whose career to ruin has been accelerated by the avarice and prosperity of our countrymen.

Notwithstanding the difficulties with which they had to struggle, your Missionaries proceeded to the erection of their mills. The frame was raised on the 1st and 2d of July, and by the 24th of November, both the grist-mill and the saw-mill were completed, agreeably to contract, and accepted at the hand of the millwright. In the correctness and facility of their operations, they surpass the expectation which had been formed ; and although the expense has been comparatively great, yet they were considered as essentially important to the Mission, and they will, in future, it is believed, diminish to a considerable amount the expenditures which would otherwise have been required for its support.

During the last year, the labours of this family have been greatly interrupted by sickness. Several of the members, although not dangerously ill, were reduced for months to a very feeble state of health. One of their hired men was disabled for nearly half the year, and another sunk under the weight of his disease. In allusion to this case, the Journal of the 21st of August, says—"He died about 11 o'clock last night and was decently interred this day in the Union burying-ground. This is the

first death by sickness since our arrival. All the Indians present followed the procession, and witnessed, with apparent interest, a Christian burial."

The local fevers which prevail in all uncultivated regions, are not generally fatal ; nor are they to be regarded as an evil to which our Mission families will always be exposed. When they become accustomed to the climate, and to the change in their habits and diet, diseases of this kind, it is believed, will be neither frequent nor protracted.

The Managers are happy to discover, that the instructions and the example of your Missionaries have produced, in a temporal view, a more salutary influence upon the Osage people, than, in their disturbed situation, could have reasonably been anticipated. A number of the tribe were induced to abandon the chase, and to resort to the cultivation of the soil for their subsistence. At their earnest solicitation, they were employed during the last summer, as labourers on the mission farm ; and in the course of the season, they projected, and with the aid of the Missionaries, commenced an agricultural settlement of their own. Some of their women, also, evinced a determination to relinquish their former mode of living, and to adopt the habits and customs of civilized life. With this view, they sought and obtained instruction in various branches of household economy.

The Annual Missionary Convention was held at Dwight from the 4th to the 7th of November. The Delegates from our stations were the Rev. Messrs. Vaill and Montgomery, and Mr. William C. Requa. From the questions discussed, and the resolutions adopted, it is evident, that they who are living among the Indians, and familiar with the difficulties which obstruct the progress of your enterprise, are not discouraged by

their number or their magnitude. They are pressing forward in the cause, and indulging the hope of success from their own experience and the state of the Indians, as well as the promised presence and aid of the Master, under whose banners they have enlisted.

It was mentioned in our last Report, that the school at this station embraced seven native children. The number has since been increased to fourteen. The whole are represented as making good improvement in their studies, and a few as having exceeded the anticipation of their teachers.

One of the number who had made good proficiency in school, was placed as an apprentice under the care of the blacksmith. In speaking of this youth, the Superintendent remarks—"He is very ingenious in the smith's shop; nails, hinges, and even small knives, he makes with ease. No American youth would make a more active or promising apprentice."

For want of a competent knowledge of the language, the Missionaries have pursued their various objects under very serious embarrassments. On this topic, it was stated in the last Report, that the assistant and the first teacher were assiduous in their appropriate study, and expected, at no very distant period, to be able to address the Indians without the intervention of an interpreter. The expectation, we have now the pleasure to add, has, in some degree, been realized. They already converse, on ordinary subjects, with considerable facility. Mr. Chapman has also begun to communicate religious instruction, and the day has at length arrived, when the poor benighted Osage can hear in his own tongue, "the wonderful works of God."

It has been the object of your Missionaries to "do good unto all as they have had opportunity." Among the interesting incidents of the year, the deliverance of two Osage infants

from death, and their adoption into the Mission family, deserve to be particularly mentioned. They are calculated to awaken our sympathies, and to urge us to unremitted exertions in behalf of the many thousands, who, on the borders of the Arkansas and the Missouri, are "sitting in the shadow of death," and "dwelling in the habitations of cruelty."

In reviewing the progress of this Mission during the last year, we discover—in the interpositions of Providence for the protection and support of the family, in the extension of their influence among the Indians, in their continued and increasing confidence in the ultimate success of their efforts, in their pressing solicitations for an interest in the prayers of the Board, and especially in their frequent reference to the last and unambiguous injunction of the Son of God—considerations which forbid hesitation, and urge us onward in the prosecution of our enterprise.

GREAT OSAGE MISSION.

The operations and prospect of this Mission correspond, in so many particulars, with those of the family at Union, that a detailed account is deemed unnecessary. A summary view only will, therefore, now be given.

In our last Annual Report, the history of this Mission was brought down to the close of February, 1823. From that period to the 3d of March, the date of our latest advices, the progress of the Mission in all its departments, has been, in some measure, encouraging. Inured in a considerable degree to the peculiarities of situation and climate, the missionaries have not been so severely visited with sickness, nor so frequently interrupted in their labours as in the preceding year. The preparatory operations in which they have been hitherto engaged, have already afforded many facilities for more immediate intercourse with the Indians, for ex-

tending and increasing their influence in the tribe, and for supporting themselves, so far from their own resources, as to afford important relief to the funds of the society.

The peace of the Great Osages has not been materially interrupted during the past year. Small parties of the laways and Pawnees have occasionally committed unimportant depredations; but they appear to have originated in individual antipathies, and afford no decisive indications of an approaching war between the tribes. The prospect of permanent tranquillity is increased by the determination of the commanders of the western military posts, to prevent, as far as possible, the useless and sanguinary contests which have hitherto been permitted between these deluded nations.

From the Annual Report recently made to the Secretary at War, it appears that the school at this station is composed of eighteen Osage children; and that they have generally made such progress in acquiring a knowledge of the English language, and of the domestic and agricultural arts, as to render much service to the family, and to promise extensive usefulness to the Mission, and to their nation. These interesting children soon feel and manifest an unaffected attachment to their teachers, and to the school. They already evince considerable improvement in their sentiments and habits.

It was stated in our last Report, that the Great Osages had been induced to remove from the vicinity of the Mission premises, and that in consequence of this arrangement, some of the children had been taken from the school. This unexpected occurrence, however, did not diminish the confidence, or materially retard the operations of the Missionaries. Their past experience has only served to strengthen their hope of ultimate success, and to excite to more vigorous exertions to obtain the primary object of their enterprise.

The Rev. Messrs. Pixley and Montgomery have devoted their time principally to the study of the language. The progress they have made affords to them the cheering prospect of soon preaching the Gospel in the Indian tongue. In pursuing this object, Mr. Pixley has lived several months with the Indians, accompanying them on their hunting expeditions, and depending for subsistence upon their precarious sources of support.

TUSCARORA MISSION

It was mentioned in our last Report, that the state of this Mission was again assuming an unpromising aspect. It was also stated, that a few of the Indians had imbibed an undeserved prejudice against your Missionary, and were attempting, by rendering his situation unpleasant, to drive him from his Station.

We have now to add, that the disaffection continued to increase, until the Missionary, deeming his usefulness there as closed, felt it to be his duty to relinquish his charge. His feelings on the subject were communicated to the Board, and in reply, he was requested to persevere, under the impression that the difficulties would yield to the influence of continued and judicious exertions. Every effort on his part, however, failed; and on his representations, the Managers were induced to appoint two commissioners, the Rev. Drs. Milledoler and Spring, to visit that and the other Missionary stations on the western borders of the State.

The Commissioners arrived at Tuscarora on the 4th of September, and on the 6th, a council of the tribe was convened. The interview resulted in the acceptance of Mr. Crane's resignation, and a determination to reduce the establishment to a single Missionary. Mr. Crane was requested to remain on the Mission farm, and await the directions of the Board; and Miss Brown, the female teacher,

as her services were no longer required, was released from her Missionary engagements.

No imputation was brought against the moral or religious character of Mr. Crane, even by the leaders of the party who had sought his removal.

On the return of the Commissioners, Mr. Crane received the appointment of *General Agent* to the Board of Managers. He still retains their entire confidence, and is now successfully employed in the duties of his agency.

Since the resignation of Mr. Crane, your Managers have not yet appointed a regular Missionary for this station. They have, however, employed the Rev. Mr. Smith, of Lewiston, who resides within three or four miles of the village, as a temporary supply. Mr. Smith delivers to the Indians one sermon on each Sabbath, and occasionally performs other Missionary labours. He has been nearly six months in the service of the Board.

SENECA MISSION.

The progress of this Mission, since the last Annual Meeting, has been unusually interesting. Attended by many tokens of Divine favour, it has steadily advanced towards the ultimate object for which it was established. Under the regular preaching of the Gospel, the knowledge and worship of God have been gradually acquiring an ascendancy over the deep-rooted attachment of the pagan party to the customs of their ancestors, and the ignorance and superstition of the whole tribe. The intellectual and moral elevation of the Christian party, equally distinguished by a practical recognition of the sanctity of the Sabbath, and an increasing attention to their agricultural and domestic pursuits, when contrasted with the degradation and wretchedness of their opposers, furnishes conclusive evidence of the utility and efficacy of Indian Missions.

You were informed in our last Report, that a Church had been organ-

ized at this Station, and that four of the young Chiefs, having given an intelligent and satisfactory profession of their faith, were admitted to its communion. To this number we are happy to state, two others, who were then candidates for admission, have recently been added.

The cause of truth is evidently gaining influence among this tribe; and, in view of the opposition it has to encounter, and the imperfect medium through which it is communicated, its progress is to be regarded as peculiarly encouraging. A few of the young men have exhibited more than ordinary solicitude on the subject of religion, and one of the most distinguished of their females has manifested a change in her feelings and sentiments, which affords ground to hope that she has become a child of God, and an heir of glory.

On the 10th of September, our Commissioners arrived at this Station, and held a Council with the Christian Chiefs. The principal results of the interview were, the acceptance of Mr. Young's resignation as Teacher of the School; his appointment to take charge of the Missionary farm at Tuscarora; and the adoption of the rule, that all the children who enter the School remain in it three months without returning to their friends, and that, at the close of every quarter, there be a vacation of one week. In their Report to the Board, the Commissioners remark, "In view of the Station at Seneca, we feel that we have abundant reason for gratitude to the God of Missions. The connexion between Mr. Harris and the Senecas appears to promise no small success."

Soon after Mr. Young's removal to Tuscarora, he was induced to offer his resignation to the Board, and request permission to retire from the service. The health of Mrs. Young has been declining for several years. Such is her continued and general debility, that she feels utterly incompe-

tent to discharge the arduous duties, which devolve upon the female members of our Mission families. Both Mr. and Mrs. Young still cherish a devout affection for the Missionary cause, and reluctantly retire from the service, under a conviction of the impropriety of continuing in their present circumstances to occupy a post, which can be more usefully filled by persons of vigorous and confirmed health.

Mr. Gilman Clark, of New-Hampshire, has been appointed Teacher at this Station, to fill the vacancy occasioned by the resignation of Mr. Young. His arrival at Seneca, it was believed, would afford important relief to Mr. Harris, and enable him to direct his attention more assiduously to the study of the language, and to the duty of preaching the Gospel from house to house.

Some arrangements made at the organization of the School were attended with serious embarrassments; and until the arrival of the Commissioners, it was found difficult to introduce an effectual remedy. It affords us much gratification to state, that in the month of December, all opposition to the new arrangement had subsided; the School had assumed a new and interesting character; and the general aspect of the Mission excited our gratitude to God our Saviour, and gave a new impulse to our efforts in behalf of that tribe.

Such was the flattering state of this Mission, at the close of the month of February. Tears of gratitude filled the eyes of the Missionary, and songs of praise ascended from the family, as they contemplated the rising prospect, so suddenly presented, of becoming the happy instruments of leading this interesting group of children, not only to civilization, but to piety, and to eternal blessedness.

It was not, however, to be expected that the "adversary of every good work" would excite no opposition to these exhibitions of Divine mercy

and power. It was at a moment like this that some of the pagans were urged to disperse the School, and to expel the Mission family from the Reservation. This measure could not be effected by the Indians alone. The co-operation of white inhabitants, and of the civil authority of the county, was necessary to accomplish the object. This assistance was obtained. Men were found to aid these misguided natives in opposing the gratuitous introduction among their Tribe of the Gospel, and of the arts of civilized life.

The removal of the family was effected under a law of the State, which was designed to prevent the encroachments of dishonest whites, and not to interrupt the operations of Christian benevolence. This law, it should be remembered, was enacted more than three years ago, and the family at Seneca has been permitted to remain thus long unmolested. If the statute compels the public authorities to interfere with missionary efforts, why, we would ask, has its execution been so long deferred? Why were the Missionaries allowed to proceed until their new buildings were completed, until property to a large amount was accumulated, and a School collected and organized of more than thirty children?

The warrant issued for the removal of the Mission family required them to leave their residence within ten days of its date. It was not, however, served, until half the time allowed for preparation had expired. Under these circumstances, the Superintendent concluded to send the Indian children, with the teacher and the female assistants, to the School at Cataraugus, and to take apartments for himself and his wife in Buffalo. From this place he will be able to visit the Indians occasionally, and to communicate religious instruction on the Sabbath.

These events have afflicted our

hearts, but have not shaken our confidence, nor induced us for a moment to relax our exertions. We are taught, indeed, that although the hostility of the world may assume for a time an aspect more than ordinarily imposing, yet its real character remains unaltered. But we do not forget, that the hearts of rulers are in the hand of the Lord; and that "the wrath of man shall praise him."

Perhaps the only evils arising from this event are the partial interruption of the School, and the expense attending the removal of old, and the erection of new buildings. It is ascertained that a site can be procured on the border of the Indian Reservation, within three miles of the principal village; and the Christian Indians are willing to render all the assistance in their power, in the erection of a new establishment. In this situation the Mission will be entirely independent of the Pagan party; and, it is confidently believed, will derive important advantages from the change.

CATARAUGUS MISSION.

The circumstances which led to the establishment of this Mission, the opposition encountered from the Pagan party, and the eventual organization of the School, were reported at your last Annual Meeting. The hostility of the pagans, and the comparative weakness of the Christian party induced your Managers to proceed at this Station with economy and caution. We are happy to announce, that the result of our measures has far surpassed our most sanguine expectations. We have realized none of our fears, and have more than realized our liveliest hopes; and we would most devoutly recognise the hand of a kind Providence, to which we ascribe all that has been effected in the School and the Tribe.

Before his appointment to his present office, the Superintendent had

devoted considerable attention to the study of Theology. Although not ordained to the Gospel Ministry, yet he has embraced every opportunity to communicate religious instruction to the adults as well as the children. He has statedly met them on the Sabbath, and read and explained the word of God. In this service he has been greatly encouraged and animated, by the solemnity, and the earnest desire for instruction, which have characterized his attentive Indian audience. Throughout the year, and under a variety of circumstances, many of the Indians have exhibited a high veneration for the Bible, a strong solicitude to understand and discharge the duties it enjoins, an utter renunciation of the traditions and the superstitious worship of their fathers, and a decided resolution to make in future the *revealed word* their only guide.

In the course of the last summer, much solicitude, on the subject of marriage, was manifested by the Christian Chiefs. They were convinced of the iniquity, as well as the unhappy effects of the pagan custom of exchanging wives at pleasure; and were earnest in their inquiries respecting the authority and the design of Christian marriage, as taught in the Bible. Their inquiries resulted in a determination to receive the marriage covenant as of divine authority; and on Friday, the fourth of July, nine couple were publicly married by a Christian Magistrate.

Most of the Pagan Chiefs of Cataraugus were, it appears, present on this interesting occasion. The impressions made upon their minds, by this occurrence, were evidently favourable. Indeed, through the whole course of the year, the example of the Mission family, the order and proficiency of the School, and the general improvement in the conduct and condition of the Christian Indians, have been gradually

diminishing the prejudices, and wearing down the asperity, of the Pagan party. And we have the satisfaction to announce, that Capt. STRONG, the most influential Chief of that party, has subsequently "renounced the customs and habits of his fathers, and embraced those of the Christians." He has become a decided and warm supporter of the School, and has committed two of his children to its instruction and control.

In our last Report, it was stated that the Family was residing, and the School was taught, in a house which had been hired for the purpose. Many disadvantages resulted from the want of a suitable building. As soon, therefore, as the prospects of the Mission were sufficiently encouraging, Mr. Thayer was authorized to erect a Mission House on a tract of land immediately adjoining the Reservation. Thirty acres were purchased by the Board, and the Indians engaged to clear some of their own ground for the use of the Mission. The building was commenced early in November, and the family took possession of it on the first of the ensuing month. The conveniences of the new building enabled them to instruct and board more children than could be accommodated in their former residence. They have now in School *forty-five children*, including eighteen received from Seneca; and we are gratified to state, that uninterrupted prosperity has marked its progress throughout the year.

In relation to this School, the Commissioners, who arrived at that Station on the 11th of September, remark, "To see these children in the simple uniform of the School, their whole persons expressive of cleanliness and health; but especially to witness their evolutions, having resemblance, in some respects, to the tactics of a well-trained company—to observe their manners, and to mark their progress, is to

enjoy no small degree of pleasure." The whole state of things bears honourable testimony to the capacity as well as diligence of their teacher.

In the course of the year, two Assistant Teachers have been added to this Station—Miss LUCY BEARDSLEY, of Erie County in this State, and Mr. HANOVER BRADLEY, of New-Haven, Conn.

FORT GRATIOT MISSION.

This Mission was established by the Northern Missionary Society in 1822, and transferred to your Board of Managers in September last. It is located on the River St. Clair, in the Michigan Territory, and about one mile below the outlet of Lake Huron; and is composed of Mr. JOHN S. HUDSON, principal Teacher, and HIS WIFE, and Miss EUNICE OSMAR, Assistant Teachers.

The School, at present, embraces eleven children of the Chippewa Tribe. At the date of our latest advices, several others were "waiting to be admitted." Those already in the School are represented as making "good progress in reading and writing."

The Mission family have never considered themselves as permanently located at Fort Gratiot. They have thus far occupied a house and about thirty acres of land, at the annual rent of one hundred dollars. The land is well fenced and fit for ploughing; and has yielded, through the labour of the Teacher and the boys of the School, a considerable portion of the grain and other vegetables required for the support of the Mission.

Your Managers, apprehending that a more suitable place for a missionary establishment might be found in some other part of the Michigan Territory, have opened a correspondence on the subject, with his Excellency Governor Cass, and one or two other intelligent gentlemen in Detroit. The result

of the correspondence is a conviction that our apprehensions were well founded. Two other situations are strongly recommended—the one at Saginaw, on a branch of Lake Huron, and the other at Chicago at the extremity of Lake Michigan. The latter, most probably, will eventually be preferred. Under this impression, Mr. Hudson has been directed to transfer the children and the Mission property at Fort Gratiot, to the Establishment at Machinaw; and Miss Osmar, the Assistant Teacher, has been requested to repair to that Station.

MACHINAW MISSION.

Influenced by information received from various sources, the Board, in August last, resolved to enterprise a Missionary Establishment at Machinaw, in the Territory of Michigan. The Rev. Wm. M. Ferry, who had resided there about ten months, and who had strongly recommended the measure, was appointed Superintendent of the projected Mission, and directed to commence his journey as soon as practicable. His Commission and letter of Instructions, dated on the 20th of August, were transmitted to him at Northampton, in Massachusetts. On the 5th of September, he and his wife passed through Albany, and on the 19th of October, having encountered a severe storm on the Lake, and providentially escaped shipwreck, arrived in safety at their destined Station.

Several letters and Journals have been received from Mr. Ferry, announcing the pleasing intelligence, that within fifteen days after his arrival, he had hired a convenient building, procured the necessary furniture, and embodied in the Mission Family, twelve Indian children; that within the first month, the number had increased to twenty; that in the course of the winter four more had been added; that the

whole had been reduced to habits of order and of diligence in their studies; and that a considerable accession to the present number was promised in the spring.

It was intended, that, in addition to a Minister of the Gospel, the Family at this Station should ultimately comprise one male and two female teachers, a farmer, and a man and woman suitably qualified to conduct its domestic concerns. Were the requisite means at hand, the present promising condition of this infant Establishment would justify your Managers in carrying the whole plan into immediate effect. Notwithstanding our present embarrassments, we have deemed it our imperative duty to send forward, without delay, a female Assistant; and, at the recommendation of the Superintendent, have appointed to that office, Miss ELIZABETH M'FARLAND, of Plainfield, in the County of Ostego. Miss M'Farland has accepted the appointment, and is making the necessary preparations for her journey.

EDUCATION OF HEATHEN YOUTH.

In the last Annual Report, it was stated, that Guy Chew, a young man of the Tuscarora Tribe, had been sent by your Managers to the Foreign Mission School in Connecticut. It was also mentioned, that his Teachers had represented him as diligent in his studies and amiable in his deportment, and as having given satisfactory evidence of his piety. We have now the pleasure to report that he “still continues to merit the approbation and esteem of his companions and instructors,” and that within the last year, he has made “a public profession of his faith in Christ.” In the course of the exercises of this evening, he will be introduced to the audience, and will exhibit some evidence of the importance of the

aid which he has received from your bounty.

Since your last Annual Meeting, George Fox, a youth of the Seneca Tribe, has been transferred to the same School. This youth is a nephew of Capt. Pollard, one of the principal Chiefs of the Christian party. He is represented as possessing respectable talents, and making good progress in his studies. At one period since his arrival at the School, he evinced a degree of seriousness, particularly encouraging to the Board; and his letters were honoured as the instruments of the first serious convictions of one of his female relatives at Seneca, who is now rejoicing in the hope of salvation through the blood and the merits of a crucified Saviour.

Several communications have been received from the Superintendent at Union, urging the importance of transferring Stephen Van Rensselaer, and Robert Munroe, two of the Osage Youths, to the Mission School in Connecticut. The Superintendent has, accordingly, been directed to send them forward by the first safe conveyance; and it is probable, they will arrive at the School in the course of the ensuing autumn.

A similar application has also been made in behalf of two of the Chipewa Youth in the Mission School at Fort Gratiot. They possess some property, which they propose to contribute in defraying the expenses of their education. On this application the Board has not yet decided.

Impressed with the importance of communicating instruction to the Indians through the medium of native teachers, your Managers have been solicitous to select, from each Tribe under their care, a few young men of promising talents, and correct deportment, and to give them an education that would qualify them for extensive usefulness among their benighted countrymen, and render them efficient aids in carrying forward

your benevolent and holy enterprise. From young men thus educated, some of the Tribes on our southern borders are reaping solid and essential benefit, and we indulge the hope, that the friends of the United Foreign Missionary Society will duly appreciate the importance of the object, and by their augmented liberality, meet the pressing claims of the red men of the wilderness, and the increasing and imperative expenditures of your Board.

AUXILIARY SOCIETIES.

One hundred and sixty-five Auxiliary Societies were recognised in our former Reports. To this number, we have now the pleasure to add twenty-four, making the present number one hundred and eighty-nine.

The "Female Clothing Society of New-York," formed about the time of your last Annual Meeting, has furnished sixty-five garments, and paid into your Treasury one hundred dollars.

The "New-York Female Society for the education of Heathen Youth," was organized in June. Its object is to aid in supporting your Beneficiaries at the Foreign Mission School in Connecticut; and in pursuance of this object, its Managers have contributed the sum of sixty-six dollars. For the same object, we have also received twenty dollars from a Female Society in Fredericksburg, Virginia, and a few dollars from other sources.

The "Female Missionary Society of the Presbyterian Church in Cedar-Street, New-York," formed in July, has paid into your Treasury one hundred dollars, of which ninety dollars are the avails of needlework.

The "Female Missionary Society of Brooklyn," was instituted in December. Within five months, it has raised from donations and the annual subscriptions of its Members, about one hundred dollars, and from the

sale of various kinds of needlework, one hundred and eighteen dollars. Of these sums, nearly two hundred dollars have been remitted to your Treasury.

From the Female Clothing Societies of Philadelphia and Baltimore, we have received valuable donations in clothing, and from each one hundred dollars in money.

In closing this head of their Report, your Managers have the pleasure to acknowledge the important pecuniary aid which has been rendered by the Missionary Society of Baltimore. Three remittances, amounting to six hundred and fifty dollars, have been received in the course of the year, from this active and efficient Auxiliary.

BOARDS OF AGENCY.

The Board of Agency in Cincinnati, Ohio, is still affording to your Managers its zealous and efficient co-operation. In forming Auxiliary Societies, obtaining contributions, and forwarding supplies to our Missionary Stations in the West, its assistance is of high and indispensable importance.

[The second Report will be found under the head of Home Proceedings, in the present number.]

The Board of Agency in Louisville, Kentucky, was organized on the 5th of June, 1822. A letter announcing the event was duly prepared; but in consequence of the sickness and death of the Secretary, the Rev. Daniel Smith, it was not forwarded until the summer of 1823.

From the Boards of Agency appointed in Pittsburgh and St. Louis, no communications have yet been received. Neither, it is probable, has yet been organized.

AMERICAN MISSIONARY REGISTER.

It was stated in the last Report, that this publication had become the exclusive property of the Board. The diffusion of information respecting the

operations of your Managers, and of general Missionary intelligence, was considered an object of paramount importance to the prosperity of the Institution. The indifference, want of zeal, and opposition to the cause of Missions, so manifest in many sections of the Church, has doubtless originated in a prevailing and deplorable ignorance of the nature and tendency of efforts so peculiarly Christian, and so evidently commanded and approved by the King of Zion. To subdue the prejudices and correct the misapprehensions, which prevent a general and cordial co-operation in the Missionary cause; to strengthen and perpetuate the ennobling sentiments, which have already urged so many to consecrate their lives to the Missionary service; to spread through the community the record of our exertions, and the smiles of Providence which cheer and animate us in the discharge of our duty; to exhibit the exigencies of the perishing pagans, and to vindicate their well-grounded claims to our commiseration and charity: such are the primary objects contemplated in the publication of the Register.

The work was expected, also, to constitute one of the permanent sources of our funds. Where it has been read, the desired effects have generally been produced. Its circulation, however, is yet limited, and its publication still an expense to the Board. It is deeply to be regretted, that the influence of the clergy and laity has not been more generally exerted to secure its wider extension, and its more ample support. The moderate price at which it is published, cannot be regarded as an additional burden to the expenses of any family, or individual; and we are persuaded that were the Clergy to recommend it to their people, they would benefit the funds of the Society, and materially subserve the interests of the Redeemer's Kingdom among the Heathen.

RECEIPTS AND EXPENDITURES.

Of the Treasurer's statement of accounts, which will be annexed to this Report, we here present the following summary :—

RECEIPTS.

From Auxiliary Societies, . . .	\$2387 36
From Societies not Auxiliary, . . .	1100 63
Collections at the Monthly Concert of Prayer, . . .	1331 91
Congregational Collections, . . .	1086 00
Individual Donations, . . .	1238 48
To constitute Ministers Members for Life, . . .	722 50
To constitute other persons Members for life, . . .	500 00
Annual Subscriptions, . . .	134 00
Avails of Missionary Fields, . . .	81 83
Avails of Missionary Boxes, . . .	69 86
For educating Indian Children at the Mission Schools, . . .	389 12
For educating Indian Youth at the Foreign Mission School in Connecticut, . . .	90 00
Collected by Agents, . . .	3540 84
Amount of fees on a Coroner's Inquest in New-Brunswick, N. J. . . .	3 25
A Legacy, . . .	100 00
From government, to aid in Buildings and Schools, . . .	1636 34
Part of the avails of "A Narrative of a Private Soldier," . . .	25 00
For the redemption of Nicholas, a coloured man at Harmony, . . .	46 50
From Sabbath Schools, . . .	7 29
From other sources, . . .	5 87
Total Receipts, \$14,486 78	

EXPENDITURES.

Balance due the Treasurer as per last Report, . . .	\$2962 94
Paid to the Union Mission, . . .	6730 71
Paid to the Great Osage Mission, . . .	4839 54
Paid to the Tuscarora Mission, . . .	1518 61
Paid to the Seneca Mission, . . .	1166 96
Paid to the Cataraugus Mission, . . .	2521 85
Paid to the Machinaw Mission, . . .	710 24
Paid for two Beneficiaries at the Foreign Mission School, . . .	200 00
Paid to Commissioners and Agents, . . .	637 77
Counterfeit Notes, . . .	51 00
Bank Discounts, . . .	319 39
Postage, . . .	103 71
Clerk hire, . . .	300 00
Office Rent, . . .	100 00
Printing Sixth Annual Report, Notices, &c. . . .	232 00

Fuel, Cartage of Goods, and other incidental expenses, . . .	45 25
Total Expenditures, \$22,439 47	
Total Receipts, 14,486 28	
Balance due the Tr. 7,953 19	
	22,439 47

CONCLUSION.

In reviewing the history of the past year, the Board would distinctly recognise the superintending Providence of God, under whose smiles, their operations have been extended, and their labours peculiarly blessed. Death, that insatiate destroyer, who levels without distinction, has not been permitted to invade the list of your Managers, nor diminish the number of your devoted Missionaries. Twelve additional labourers have been sent into the field; two new stations have been added to your number; an accession of seventy children has been made to your Indian Schools; the most distinguished Chief on the Cataraugus Reservation has abandoned his Pagan Religion, and taken a vigorous stand in support of Christianity; and two of the Seneca Chiefs, who had previously deserted the camp of the adversary, have at length publicly enrolled their names under the banners of the Cross. Of your little Church at Seneca, we may sing in the sweet strains of the Psalmist—*This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there.*

In commencing our labours, we did not anticipate an exemption from trials and discouragements. We expected that our faith and patience would often be put to the test. We looked for systematic and persevering opposition. In computing the cost of our enterprise, we were constrained from a knowledge of the history of Christ's kingdom on earth, to make an afflictive calculation of indifference and defection among the

professed friends of the cause. But we did not imagine, it is frankly confessed, that on your seventh Anniversary, your funds would be involved to the amount of nearly eight thousand dollars. We did not imagine, that the fact would exist to reprove and reproach us, that the three denominations combined, in their two thousand Churches embracing in their limits more than three-fourths of the Union, would still, through the medium of an Institution, formed by their direction and under their plighted patronage, contribute less to extend the kingdom of Christ, among the Heathen, than is annually contributed for this and other benevolent purposes in the single City of Boston! While we honour the self-denial and liberality of some of our Churches, we discover a fearful delinquency in others. With these facts before us, we earnestly, in behalf of your Managers, in behalf of your Missionaries, in behalf of the thousands of unredeemed Indians, press upon you the question—are our pecuniary embarrassments thus to remain? We urge the inquiry upon our Clergy, our Churches, and our Fellow-Christians—Must your own Institution continue to be fettered in its operations, by the want of a prompt and ample support?

We have looked forward to the day, when we should convey our Missionaries, in the path that God in his Providence is opening, across the de-

sert, and beyond the Rocky Mountains. We have anticipated a liberality in our Churches, that would reproach the inactivity of their Managers, and propel us onward, from tribe to tribe, until our Standard-bearers should lift up their banners, in the name of our God, on the shores of the Pacific! Should this be accomplished—should our animating anticipations be realized—still, how small a portion of the wealth of these large and opulent Churches would be consecrated to the service of Jehovah? And yet should this be accomplished—the dwellers in a thousand Pagan villages. would “rise up and call you blessed.” “The wilderness and the solitary place would be glad, and the desert would rejoice, and blossom as the rose.” Who would not contribute to the accomplishment of so glorious a result!

We will not, we dare not, Fellow-Christians, yield to despondency. In the name of our God, we will still plant our banners upon Indian soil. In the name of our Churches, we will still address the sweet accents of consolation to our consecrated Missionaries. We will still cherish the hope, that the long slumber of the Churches will soon be broken, and that all will arise, in one combined and efficient effort, to dissipate the moral darkness, which has so long enveloped the tribes of this Western Continent.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Communications have been received, since the date of our last number, from *Union*, to the 7th of April; from *Harmony*. to the 3d of March; from *Seneca*, to the 10th of May; from *Fort Gratiot*, to the 19th of April; and from *Machinaw*, to the 2d of March.

UNION MISSION.

EXTRACTS OF LETTERS.

The Superintendent to the Domestic Secretary—April 6 & 7, 1824.

In closing the Journal for the last

month, I mentioned that Dr. Palmer was about to take a tour down the Arkansas on business. He expects to go in Mr. Chateau's boat. I accompanied him to this place with the

expectation of meeting the Osage leaders in the late party, and if they desired me to go with them to the Fort, to proceed. They have not yet arrived. While waiting their motion, I will improve a leisure hour to write again, and to announce an event which gives us, both Traders and Missionaries, great satisfaction. Last evening, an express arrived with official letters from Col. Arbuckle, commanding Fort Smith, addressed to Mr. Chautau, and to the sub-agent, who the Colonel supposed was here, which informed us that he had "*received instructions to permanently establish his command near the mouth of the Verdigrée.*" It will be established either on Grand River, or on the Fork of the Verdigrée, a little above its junction with the Arkansas. In either case the garrison will be only about half a day's ride from Union. But the immense advantages which it will probably prove to the Indians in the vicinity, particularly to our beloved Osages; the good order and stability it will give to the nation, and the permanence to the Mission, are chiefly to be considered. Nor is the removal of the Fort to be contemplated as a distant event; but already is the Colonel preparing boats to remove the troops; and from his request to the Agent to tarry until his arrival, it will not be many weeks before the garrison will have commenced its operations at its new station. In this crisis of events, when deep concern filled our breasts respecting the future, no measure could be more gratifying. For the design of this removal is not to make war, but to check the excesses of this people, and to preserve peace between them and other nations. After three years of Missionary operations, among a people constantly disturbed by thefts, and wars, and the shedding of blood—after three years of jeopardy to the lives and property of the Mission, a ray of light breaks in, to cheer our prospect in regard to the temporal

allotment of this long deserted nation. For although the removal of the garrison has been the subject of conversation with the officers ever since our arrival, and although Gen. Gaines, when he passed through this country, and saw the necessity of its removal higher up the Arkansas near to the Indians, resolved to recommend the measure, yet we hardly dared to hope that the time to favour us was so near. Doubtless the recent evils which have happened have served to hasten it, and, unless much disappointed, another blessing will soon be added, that of a resident Agent; and thus among the number of those Indian tribes, who are receiving the benefits of a wise and benevolent Government, this will begin to become a sharer. For the above noticed Providence, you will unite with me in praise to God.

The Sub-Agent, Mr. Philbrook, to whom the Colonel addressed one of his letters, has not arrived. Every circumstance leads to the conclusion that he was drowned, about eight days ago, in attempting to cross Grand River by means of a raft, on his way to visit the nation, and discharge his duties. Dr. Palmer, with a friend, are this day searching the river for his body. It is a melancholy event.

P.S. Mr. Nathaniel Philbrook is, we believe, a native of Massachusetts; has been a merchant in Boston and New-York, and came to this country with Gov. Miller.

April 7th.—It turns out that the Indians do not go to the Fort; we waited yesterday but in vain. Such is their fickle mind; for they had sent word that they should be here on the 5th inst. Br. Palmer proceeds with Mr. Chautau, and I return to Union.

JOURNAL FOR JANUARY, 1824.

Day of Fasting and Prayer.

Friday, Jan. 2.—In consequence of our new and unexpected trials, we concluded, with one heart, to conse-

crate this day to fasting and prayer. Devoted the morning to earnest supplication for the Mission, and for the poor Indians, that the Redeemer would be with them in the time of their calamity, and preserve them from ruin. In the evening, we attended an exhortation from Isaiah xl. 31—"They that wait upon the Lord shall renew their strength." Although we at present feel no serious alarm for our personal safety, yet the late unpropitious attempt occasions a solemn sense of our entire dependence upon God, "of whom are all things, and to whom be glory for ever."

Communion Sabbath.

Lord's Day, Jan. 4.—The wife of Brother George Requa was admitted to our communion on certificate from the Presbyterian Church in Cincinnati. Mr. George Douglas, who has experienced a hopeful change of heart during the past year, entered into covenant with this Church, and was received into its communion. In his conversion, we have a token for good, that our labours have been in some measure blessed by the Lord of Missions. We sat down to the table of Jesus, and enjoyed a feast of love. While we felt the sweet uniting influence of the Spirit, our hearts were ready to exclaim—"Behold how good and how pleasant it is for brethren to dwell together in unity."

Monthly Concert.

Monday, Jan. 5.—This evening we are again called to the exercise of prayer in the Monthly Concert. The blessings needed by this heathen tribe are sufficient to awaken all the powers within us to cry to God. But this people are as the drop of the bucket, compared with the millions who are sitting in darkness. We would bless God for the encouragement he has given us to "cry aloud and spare not, and give him no rest."

From the 5th to the 21st of January, several notices are given of secular business, interesting only to the

Board. On the two intervening Sabbaths, Mr. Chapman preached to the Indians in their native tongue, at their encampment near the Mission-House.

Visit to the Garrison.

Wednesday, Jan. 21.—Brother Chapman left us for Fort Smith, to have another interview with Col. Arbuckle. He goes by the way of the Trading-house, in order to accompany the Chiefs in case they conclude to go.

Friday, Jan. 23.—Tally, the second Chief, with Capt. Pryor, passed us for the trading establishment, expecting to start for the Garrison tomorrow morning. Brother Chapman has thus lost two days in waiting for the Chiefs. The Indians are apt to move slowly and to put off business to the last, when it happens to be disagreeable.

Thursday, Jan. 29.—Brother Chapman returned from the Fort, with two of the Chiefs. They were affectionately received by the commanding officer, who gave them the advice of a father. He told them that he should wait for the orders of government, before he should proceed to decisive measures in regard to the late outrage. They replied, that they had seen their Great Father, had taken him by the hand, still respected his word, and presumed it would not be very severe against them. Col. Arbuckle deserves thanks for the candour and wisdom, with which he has managed this critical and trying event. He has lately ordered back a party of Cherokees, who had heard (but we believe it was a false report,) that one of their nation was killed by the Osages, and were coming to seek revenge. His influence is salutary in restraining the indignation of the tribes. In consequence of this visit of the Chiefs at the Fort, the late threatening appearance of the clouds is exchanged for a milder aspect.

Visit from the Indians.

Saturday, Jan. 31.—For two months past, we have been thronged with In-

dians. Sometimes not less than one hundred have visited us in a day. Among others, are the leaders in the late outrage. They appear as friendly to us as they ever did, and speak freely, yet with apparent regret of their conduct in killing their white neighbours. Washapesha, a great warrior in the nation, and one of the late party, is now here, and never behaved better than he now does. Chekatoga was here a few days since, and also To-toh-hun-gah, or prime leader of the party, with his tomahawk in his hand, so lately stained with the blood of our white brethren. Although on his war expeditions, he is a relentless savage, yet he is here mild and friendly, and exhibits marks of self-condemnation.

We are beginning to preach the Gospel to this deluded people. May it speedily turn them from darkness to light, and from the power of Satan unto God.

GREAT OSAGE MISSION.

JOURNAL FOR JANUARY, 1824.

New-Year.

Thursday, Jan. 1.—Seasons change—time rolls on—man seeks rest in the busy scenes of the world, but finds none. He resolves and re-resolves; but when the Lord Jesus, by his quickening influence, speaks in the still small voice to the soul, then, and not till then, is a new year made happy.

Communion Sabbath and Monthly Concert.

Sabbath, Jan. 4.—The table is again spread, and we are called to behold, in the broken bread and poured wine, a crucified Jesus broken for our transgressions, and shedding his blood for the remission of sins. Although a little flock in a strange land, yet we trust that the Lord of Glory was present to grace the feast.

Monday, Jan. 5.—Assembled this evening for prayer. There is pleasure in the thought, that we unite

our feeble petitions with thousands who are at the same time bowing before the altar. This consideration should excite our vigilance, and humble and animate us in our feeble efforts in behalf of the heathen.

Under date of the 6th of January, it is mentioned that letters were received from Union by a traveller, giving some account of the outrage committed by a party of the Osages, in December last. The substance of this account has already been laid before our readers.

Sabbath, Jan. 11.—In the absence of our Clergy, we assembled for worship, read sermons, offered songs of praise, and presented supplications, believing that where the Lord is, there is peace and safety. O that we could duly appreciate the high vocation by which we are distinguished above the superstitious heathen, and the many who hear not the joyful sound of the Gospel; that reflection might awaken us to more active exertions; and that the goodness of the Lord might lead us to deep humiliation and repentance!

On the 18th of January, it is mentioned that, at the close of the religious services, the ordinance of baptism was administered to *Martin Luther*, infant son of the Rev. Mr. Dodge; and on the 23d, it is stated that Joseph Morse, one of the Indian youth in the school, received very considerable injury in felling a tree. One of his ribs was broken and one leg was severely bruised.

Indian Settlement and Accession to the School.

Wednesday, Jan. 28.—Yesterday, a Frenchman, with his Osage wife and infant child, joined the little colony already commenced. Two have erected comfortable log dwellings, and he commences a third. From these families we have five children in our school. We hope that the example they have set will induce many of the tribe to locate themselves, and give us their children. The women seem inclined to adopt the habits of civilization. They have already made some proficiency in sewing and knitting.

Two Osage boys are committed to

the care of the Mission by Mr. Magra, formerly U.S. Interpreter. To the eldest, a relation of his, we have given the name of *Alexander McWhorter*; and the other, a son of his, who had been baptized by the name of Lewis, we have named *Zechariah Lewis Magra*. An Osage child has also been sent to us by Mr. Chauteau, the Sub-Agent. We have now in our School, twenty Indian children.

SENECA MISSION.

Rev. Mr. Harris to the Domestic Secretary.
April 29, 1824.

DEAR SIR,—The complete disorder of our affairs, produced by our expulsion from the field of labour, has so filled my hands and thoughts, that a recurrence to other topics, of a more serious nature, seems quite unfamiliar.

I do not mean to be understood from this, that in the midst of those rebukes which have fallen upon us, by the permission of our Heavenly Father, we have remained insensible. We hope we feel that we have merited nothing better than this chastisement at the hand of a righteous God: while we fully believe that the wickedness of those who have been the instruments of inflicting it, shall not pass unpunished. We hope our God will yet show us that "He will not always chide, neither keep his anger for ever."

The dispersion of the Mission family and School, at this Station, by the civil authorities of this state, has drawn forth one uniform expression of dissatisfaction and mingled regret from the most respectable and influential families of the Seneca nation.

On Sabbath, 18th inst. we were again suffered, in the good providence of God, to surround the sacramental board with our little Church, and

with two, who, for the first time, were privileged to commemorate the dying love of our departed Lord. Another would have partaken of this feast of love, had not a lingering consumption rendered his attendance impracticable. The names of the two communicants lately admitted, are *Capt. John Pollard*, a very influential Chief of 50, and *Henry Two Guns*, also a Chief, younger, but very industrious and of respectable standing. The spiritual improvement of these persons has been a subject of special attention during the past year; and the baptism of one of them has been deferred since April last, in order that his Christian character might be fully tested. They appeared truly humble and tender, and expressed the most lively repentance towards God, and a humble hope that they had cast themselves on his mercy in Christ.

On addressing some of the questions usually put to candidates on such occasions—to *Capt. Pollard*, he arose, and returned for substance the following reply: "Brother, since you have thought proper to invite me to become numbered in the family of Christ, and have asked me these solemn questions, I shall make my answer in a few words. It is a fact not to be denied, that in my younger days I have lived in total darkness, in a state of ignorance and sin, and although I have kept myself from many of those vices which have ruined many of my people, still I have to acknowledge that I am a great sinner in the sight of God. But now, as I have learned a little of the Gospel, and have heard of the wonderful love of Jesus Christ in dying for the sins of mankind, I should be worse than a brute if my heart should not repent, and place its trust in his death alone. I know there are some of my nation, who turn their back against the Son of God, and despise his Gospel; and they are displeased with us, because we are determined to hold

fast to the truth. As for myself, I will only say, that if my *heart's blood* be necessary to atone for the crime I have committed in departing from the paths of ignorance and sin, let it flow freely: let them take revenge upon me, in the presence of my family—in open day—I shall make no resistance, since I shall die in the cause of God.”

This was spoken with so much feeling, as nearly drew tears from all present, and was truly characteristic of the Indian orator, softened by the humility of the Christian.

BOARD OF AGENCY IN CINCINNATI.

SECOND REPORT.

The Board of Agency at Cincinnati in presenting the annual report of their proceedings for the last year, desires with gratitude to acknowledge the kind hand of Providence, in the preservation of their lives, and health, another season; while thousands of the human family have fallen victims to the King of Terrors, and passed beyond the stage of human exertions.

In the possession of health, and the revelation of God's will to perishing man; enjoying the blessings of the gospel of peace, and fully persuaded of the perishing condition of the heathen; they have felt it their imperious duty to make some efforts in behalf of those, who are destitute of these great blessings, and are perishing in heathenish darkness. This Board considers, that the prevalence of vice, and the increase of principles, professedly Christian, but demoralizing in their tendency, and ruinous to the souls of men, calls for deep humiliation, and prayer, to the Father of mercies, that he would arrest the progress of error, and say to the disseminators thereof, “hitherto shalt thou go, and no further.”

“It is sometimes painful, and even mortifying to observe, the amount of wealth, like a torrent, flowing in upon

the votaries of folly and vice, while the channel to the treasury of the Lord, is like a parched stream in the drought of summer. Yet with confidence, with humble hope and faith, would they look forward to the time, when the downfall of Satan shall be accomplished, and the glorious kingdom of the Redeemer be extended throughout all nations of the earth. Notwithstanding many discouragements, the Board have no hesitation in regard to their duty. ‘Go ye into the world, and preach the gospel to every creature,’ is a command too plain not to be understood. If then the injunction be unequivocal, and the duty obligatory on Christians to spread the news of salvation to all nations, it is equally obligatory on them to support and succour those that are sent. This can be effected only by the united, constant, and persevering efforts of the friends of the Redeemer.

Under a full conviction of these truths, and, as they trust, with an eye single to the glory of God and the good of souls, the Board has endeavoured to do something to aid the great and glorious cause of missions; and though their exertions have not been crowned with all that success, which could have been wished, yet something has been effected, which, they believe, will ultimately prove beneficial to the cause.

The appointment of suitable agents to itinerate through the country, for the purpose of forming auxiliary societies, of invigorating those already formed, and obtaining subscribers to the Missionary Register, has ever been deemed an important object with the Board; but to obtain suitable agents in this country, where ministers of the gospel are few, has been a difficult matter. Few settled ministers can leave their congregations long enough to effect much in this way.

“In the month of March, 1823, letters were addressed to the several Presbyteries within the Synod of Ohio, desiring them to recommend

some proper person within their bounds, who might be employed as an agent for the Board. A letter was read from the Chillicothe Presbytery, recommending the Rev. William Dickey as a suitable person, and one who would accept of an agency of two months. At the same time, the Rev. John Thompson and the Rev. David Root, members of this Board, consented to accept of an agency for one month each. Accordingly in the month of July, they were appointed, and commissioned; Mr. Dickey, for two months to be employed within the bounds of the Chillicothe and the Columbus Presbyteries; and Messrs. Thompson and Root to itinerate within the bounds of the Miami and Cincinnati Presbyteries. In a report lately received from the Rev. William Dickey, he states that, owing to unavoidable circumstances, he has as yet accomplished but little in the service of the Board; having spent only a few days of the time for which he was appointed; in which time he formed four Auxiliary Societies, viz. at Rocky Spring, Greenfield, Concord, and Union. The Greenfield Society has already contributed, in various articles, nearly eighty dollars to the funds of this Board. Mr. Dickey intends to fulfil his appointment as soon as practicable.

The Rev. Mr. Root has not been able to fulfil his appointment, and it is doubtful whether he will now undertake it. The Rev. Mr. Thompson has reported, that he has spent in the service of the Board twenty-nine days, during which time, he preached thirty-three times, formed five Auxiliary Societies, obtained one hundred and thirty-nine subscribers to the Register, and had received in cash \$11 62. The region through which he travelled is new, and a very suitable field for Missionary labours. A few friends of the Redeemer were found scattered throughout the country, and many others, who were anxious to hear the preaching of the word. In some

instances, he observes, congregations might be gathered, and ministers supported by the union of two or three societies. Mr. Thompson received and accepted of an appointment for another month. If a young minister of ardent piety, popular talents, persevering industry, and zealously attached to the cause of missions could be sent into this country, and employed by this Board, for one year or more, in itinerating through the country, preaching to destitute congregations, forming Auxiliary Societies, enlivening those already formed, and disseminating missionary intelligence, by a wide circulation of the Register, much good might be done, not only for the immediate exigencies of the Parent Society; but in laying a foundation for their future operations upon a more permanent basis. This Board begs leave to suggest to the United Foreign Missionary Society the propriety of sending out a person, with the above qualifications, to be employed as an agent for this Board for the above-mentioned purposes. This Board has established places of deposit in different parts of the country, and appointed agents to receive and forward donations.

A communication was received last fall, from the Rev. William F. Vaill, Superintendent of the Union Mission, stating, that in consequence of excessive rains, their crops had failed, and that, for their supplies the ensuing year, they must depend principally upon the friends of missions on the Ohio, and also desiring that a boat with supplies might be forwarded to the Station. With this request the Board resolved to comply, and immediately issued a circular to all the Auxiliaries and ministers throughout the Synod of Ohio, urging them to make all possible exertions, and forward their donations by the first of March. The Board also communicated with the Board of Kentucky, requesting their immediate co-operation. Notwithstanding the early in-

formation given to the Auxiliaries, owing to some circumstances to the Board unknown, not more than half the Societies have forwarded their contributions.

The Board, however, have been enabled with the aid of the Board at Louisville, and the contributions already received, and a draft of two hundred and fifty dollars, on your Treasury, to fit out a boat with supplies for the above-mentioned Mission, which boat left this place, the 30th of March, with a good stage of water. It is commanded by Mr. George Douglas, who conducted the Mission boat to the Station in 1819, and manned by 8 men, who are to labour with the mission family for one year at twelve dollars per month. An invoice of the property sent from this place with the treasurer's account, is attached to this report.

JAMES CHUTE, SEC.

Invoice of Boat and Cargo forwarded by the Board of Agency at Cincinnati, on the 30th of March, 1824, to the Union Mission. The Board of Agency drew upon our Treasury for two hundred and fifty dollars, for the purchase of the Boat, &c., and the cargo was principally contributed by our Auxiliary Societies in Ohio, and by the friends of the Cause in Cincinnati and its vicinity.

Articles Purchased. One keel boat, 125 00—45lbs. cordage, 4 50—dragage of goods, 63cts.—hooks and nails, 4 68—advanced to Capt. George Douglas, 30 00—51 lbs. cordage, 4 59—1 keg glauber salts and one jar of bark, 5 60—eight barrels of pork, 72 00—15 barrels of flour, 57 75—dragage, 1 87—oars and poles 14 81—locks, 7 31—one set of measures, 50cts.—boards, 2 47—twenty-six lbs. cordage, 2 08—provisions for the hands, &c. 1 50—box and dragage, 88cts.—twelve barrels of biscuit, 33 00—twenty bushels potatoes, 6 25—one skiff, 3 00—one handsaw, 1 50—one barrel of whiskey, 6 98—sugar, 8 00—coffee, 13 00—tugs for oars and coffee-pot, 1 38—five blankets, 7 50—advanced to one of the hands, 1 50 . . . \$ 418 75

Donations in Cincinnati.—Sundry articles not specified, amounting to 70 00

From the Aux. Soc. of Red-Oak.—four and a half yards jane, 2 65—one blanket, 3 50—one cheese, 1 50—one cake tallow, 1 50—one twilled bag, 1 00—five yards cotton cloth, 1 50—ball of yarn, 25cts.—two yards linen, and one and a half do. flannel, 2 00—two yards linsey, 1 00—two and a quarter jane, 1 69—one and three quarter bushels beans, 1 00—one warmis, 1 00—one barrel dried apples, 3 25—five barrels flour, 17 50—three barrels pork, 16 50—one barrel corn-meal, 1 00 . . . 57 16

From the Aux. Soc. of Ripley.—one waistcoat, 87cts.—thirty-four lbs. bacon, 2 00—three barrels corn-meal, 2 00—one barrel dried fruit, 3 38—one bag do. 1 50—one roll upper leather, 4 75—one piece linsey, 3 00—one do. 50cts.—one bottle castor oil, 1 50 . . . 19 50

From the Aux. Soc. of Straight Creek.—two tow sheets, 2 50—four pair of mittens, 1 00—two vests, 1 00—one bundle muslin, 1 50 . . . 6 00

From the Aux. Soc. of Dayton.—one small box, no invoice

From the Aux. Soc. of Lebanon.—one box containing three straw bonnets, 3 50—three pair stockings, 1 50—two pair socks, 1 00—two hundred segars, 38cts.—No. 2 & 3, two barrels, three and a half bushels dried apples, 3 50—three do. peaches 3 00—No. 4, one box, containing one shirt, 1 50—one doz. spoons, 1 00—one set knives and forks, and one vest pattern, 1 38—one yard flannel, 50cts.—shoes and bridle, 3 00—one vest and eleven yards plaid, 3 25—eleven yards muslin and eleven pair socks, 8 06—one paper pins, and one tub, 69cts.—one barrel, contents not known . . . 32 25

From the Aux. Soc. of Franklin.—one barrel dried fruit . . . 3 00

From the Aux. Soc. of Pisgah.—eleven pair socks, 5 50—one pair mittens, 25cts.—one pair shoes, 1 50—one bushel dried apples, 2 00—one ham bacon, 50cts. . . 11 25

From the Aux. Soc. of Hamilton.—articles in a bag . . . 13 97

From the Aux. Soc. of Hillsborough.—three fur hats—four wool do. five pair socks, one pair pantaloons, four yards domestic flannel, three axes, and one hoe, one pair drawing chains, one pair ham hooks, one pair shoes, three barrels peaches, no prices affixed

Donations in Hillsborough—ten

wool hats, 10 00—two pair shoes, 3 00—three pair socks, 1 50—one shirt, 1 50—one round-about, 2 00—one pair pantaloons, 1 50 . . . 19 50

From the Aux. Soc. of Pleasant Ridge.—one pair linen overalls, 1 00—one shirt, 1 00—one jacket, 75cts.—one pair small overalls, 75cts.—six skeins woollen yarn, 1 50—nineteen pair socks and little stockings, 6 50—one barrel flour, 3 75—one bushel dried peaches, 1 00—two and three quarters do. beans, 2 06—no prices affixed, supposed prices . . . 13 31

From the Aux. Soc. of Springfield.—two barrels of pork, 13 50—three barrels flour, 11 81—four and a half bushels dried apples, two bushels and three pecks peaches, 7 25—one bag and two barrels containing the fruit, 1 00—five pair socks, 2 25—three pair socks, 2 25—three pair stockings, 1 44—one small coat, vest, and overalls, 1 00—one fore plain, 50cts.—one shirt, 38cts.—two horse collars, 2 13—one narrow axe, 1 50—two small chains, 1 50—one reel, 1 25—half a barrel vinegar, 2 00—one bushel beans, 50cts.—one wash-board, 50cts.—one barrel flour, 3 50 . . . 52 00

From the Aux. Soc. of Indian Creek.—ninety-five lbs. of ham, 5 94,—eighty-three lbs. pork, 3 15—fifteen lbs. of beef, 93cts.—one hoe, 50cts.—ten yards linsey, 5 00—two yards tow cloth, 50cts.—one corn basket, 50cts.—one bed quilt, 1 50—one horse collar, 2 00—one ham thirteen lbs., 82 cts. 21 83

From the Aux. Soc. of Seven Mile.—two yards linsey, 1 00—one pair socks, 33cts 1 33

From the Aux. Soc. of Chilicothe.—seven barrels flour at 3 75 per barrel, 26 25—three barrels dried fruit, 9 00—one barrel bacon, ... 9 00
—one box clothing and two small bags sundries, no invoice 44 25

From the Aux. Soc. of Portsmouth.—one waistcoat, 75cts.—one pair woollen socks, 50cts.—six yards striped domestic cotton, 2 00—three yards white do. 1 00—no invoice, supposed worth 4 25

Received from opposite Augusta.—two barrels Indian meal, 2 00—one small bag of dried fruit, 50cts.—one wool hat full of socks, 2 50—two barrels pork, 10 00—four vests, 4 00—one iron wedge, 75cts.—one blanket, 5 00—one small box candles, 1 50—one axe, 2 50—two barrels flour, 7 00—one pair hand irons, 1 50—three skillets with lids, 3 00—one piece domestic linens, 5 00 45 25

From the Aux. Soc. of Crab-Apple.—one box of clothing, no invoice

From Dr. Cruickshanks.—two boxes of apple-trees and grafts

From the Aux. Soc. of Harrison.—one barrel of vinegar, 4 00—one and a half bushels of peaches, 1 50—nineteen cuts linen yarn, 2 38—twenty-five lbs. pork, 1 00—no invoice, supposed prices 9 88

From the Aux. Soc. of Walnut Hills.—five yards domestic flannel, one pair socks, one pair mittens, Elnathan Kemper, 1 50—two pair socks, per Miss T. Fulton, 88cts.—one and a half bushels dried peaches, per Nathaniel Bryant, 1 37—one barrel vinegar, one pair overalls, one bushel dried fruit, one box, per Peter K. Kemper, 5 62—James Vance, stone ware, 4 00—one stand and stone ware, by B. Morgan, 2 50—stone ware by Alexander Vance, 2 00—David R. Kemper, stone-ware, 1 50—fruit, 50cts—5 7-8 yards domestic flannel by Rev. J. Kemper, 5 10—five yards domestic flannel, one pair shoes, one pair socks, one pair mittens, by C. Kemper, 7 25—one skillet, one bed cord, two tin skimmers, by J. M. Davis, 1 00 36 22

\$ 884 72

The Board of Agency in Cincinnati has also received the following donations in cash:—

From the Aux. Soc. of Troy . . .	\$ 1 25
From the Aux. Soc. of Sugar Creek . . .	4 00
Collected by the Rev. J. Thompson . . .	10 13
From the Aux. Soc. of Dayton . . .	6 50
From J. F. Keys . . .	1 00
From the Aux. Soc. of Pisgah . . .	50
From the Aux. Soc. of Pleasant-Ridge . . .	9 25
From the Aux. Soc. of Hamilton . . .	6 76
From D. M'Mahan of Hamilton . . .	1 00
From the Aux. Soc. of Springfield . . .	1 37
From the Aux. Soc. of Red-Oak . . .	6 00
From the Aux. Soc. of Greenfield . . .	2 00
From the Aux. Soc. of Indian Creek . . .	2 00
From the Aux. Soc. of Seven Mile . . .	4 00
From Chilicothe . . .	51 70
From the Rev. D. Root . . .	1 00
From the Aux. Soc. Franklin . . .	14 75
From the Aux. Soc. of Walnut Hills . . .	7 48
Collected in Cincinnati . . .	22 59

Total Cash Donations, \$ 153 28

ANNIVERSARIES IN NEW-YORK.

UNITED FOREIGN MISSIONARY
SOCIETY.

SEVENTH ANNIVERSARY.

The Seventh Anniversary of the United Foreign Missionary Society was held at the City Hotel, New-York, on Wednesday evening, May 12, 1824; the Hon. STEPHEN VAN RENSSELAER, President of the Society, in the chair, supported by the Rev. Drs. MILLEDOLER and GRIFFIN, Vice-Presidents.

The Meeting was opened with prayer, by the Rev. Dr. GRIFFIN, President of the College in Williams-Town, Massachusetts.

Letters from the following vice-presidents, apologizing for their absence, and expressing their high sense of the importance of the Institution, were read by the Rev. Dr. KNOX, Secretary for Foreign Correspondence:—The Rev. Dr. ASHBEEL GREEN, of Philadelphia; the Rev. Dr. JOHN H. LIVINGSTON, of New-Brunswick, New-Jersey; the Rev. Dr. ALEXANDER PROUDFIT, of Salem, Washington County, New-York; and JOSEPH NOURSE, Esq. of the City of Washington. The Foreign Secretary also read a letter from Major-General GAINES, of the U. S. army, stating that he had witnessed the practical utility of our operations among the Western Indians; promising to communicate, at some future day, the result of his inquiry and observation; and expressing his unqualified approbation of the objects of the society, and his willingness to contribute to their accomplishment.

An abstract of the Annual Report was read by Mr. LEWIS, Secretary for Domestic Correspondence.

On motion, by the Rev. ISAAC N. WYCKOFF, of Catskill, New-York, and seconded by the Rev. JOSEPH M'ELROY, of this city,
RESOLVED,

That the Report, now read, be accepted, and that it be printed by the Secretary for Domestic Correspondence.

SACHARISSA, the pious and venerable Chief
VOL. V.

of the Tuscarora Tribe of Indians, having been introduced to the audience by the Rev. Dr. MILLEDOLER, delivered an address in his native tongue, which was interpreted by WILLIAM ALVIS, a young man of the same Tribe, as follows:—

Friends and Brothers,—I first thank the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council to-night, to hear what has been done the past year, and God has permitted me to meet with you, and hear and see great things which I never heard or saw before.

My countrymen have long been in darkness, but now I see the light is spreading among them. My poor countrymen have long been neglected, but now I see the white brothers opening their eyes and looking upon us. In time past there were only a few who loved and pitied us; now there are a great many. I now meet with friends every where, and I see and hear that every year my Christian brothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young, and little children, and men and women engaged to do us good. These things make my heart rejoice. Many years ago, I was in darkness, and even now I am poor and ignorant. I cannot read for myself, but I have heard the gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the Gospel, and I have learned that Jesus can save me. For this gospel and this Saviour I have thrown away the foolish things I received from my fathers.

I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die, hoping that before many years all my countrymen will have the light.

On motion, by the Rev. Dr. SPRING, of this city,

RESOLVED,

That the thanks of this meeting be presented to Auxiliary Societies and Boards of

Agency ; to Congregations which have taken up collections at the Monthly Concert of Prayer ; to Female Associations who have made their Pastors life members ; and to all, who, by contributions in money, or in any articles for the support and comfort of the Mission Families, have aided the operations of the Society during the past year.

Mr. GUY CHEW, a youth of the Tuscarora Tribe, and one of the Society's Beneficiaries at the Foreign Mission School in Connecticut, having been introduced by the Domestic Secretary, delivered an address.

On motion, by the Rev. JAMES C. CRANE, General Agent of the Board, and seconded by the Rev. JOHN M. DUNCAN, of Baltimore,

RESOLVED,

That Clergymen, and other friends of Indian Missions throughout our country, be respectfully and urgently requested to exert their influence in forming Auxiliary Societies, in procuring collections at the Monthly Concert of Prayer, and in promoting other modes of augmenting the funds, and thus extending the operations of this Institution.

The Anniversary exercises were closed with a hymn in the Indian language, sung by the two young men above named, and Yonica, the only surviving daughter of the late pious and respected William Henry, of the Tuscarora Tribe.

The *Annual Sermon* was delivered in the Presbyterian Church in Wall-street, on the succeeding Sabbath Evening, by the Rev. SAMUEL H. COX. After Sermon, an Address was delivered by Sacharissa, and an Indian hymn was sung by Alvis and Yonica. On both occasions, the houses were crowded, and several thousands of our Citizens were obliged to retire for want of room.

SUNDAY SCHOOL UNION.

EIGHTH ANNIVERSARY.

The eighth anniversary of the New-

York Sunday School Union Society, was celebrated on Tuesday, the 11th of May. The superintendents and teachers of the schools, and about three thousand scholars, assembled in the Park at three o'clock, P. M. and proceeded thence to the Circus. After prayer by the Rev. Mr. Cone, an appropriate address was delivered to the children by the Rev. Mr. Feltus. Hymns were sung by the children at the beginning and close of the exercises.

The Society met in the evening in the Baptist Church in Nassau-street, where a numerous assembly of ladies and gentlemen attended.

The Annual Report was read by Mr. Eleazer Lord ; and on motion, by Rev. Dr. M'Murray, it was resolved, That the Report be accepted and printed.

On motion, by Rev. Dr. M'Auley, Resolved, That the thanks of the Society be given to the superintendents and teachers, for their continued zeal and perseverance in their arduous duties during the past year.

AMERICAN BIBLE SOCIETY.

EIGHTH ANNIVERSARY :

*Held at the City Hotel, New-York,
May 13, 1824.*

The Hon. JOHN JAY, President of the Society, by reason of his advanced age and infirmity, not being present, the Chair was taken by GEN. MATTHEW CLARKSON, Senior, Vice-President, who was supported by JOHN BOLTON, Esq. the Hon. DE WITT CLINTON, and RICHARD VARICK, Esq. Vice-Presidents.

Among the persons convened, the Society had the satisfaction of seeing His Excellency, the GOVERNOR of the State of New-York, the Judges of the Supreme Court of the State, a large number of Clergymen of different Denominations, and other Gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 65th chapter of Isaiah, by the Rev. JOHN ARMSTRONG, of the Episcopal Church, late Chaplain of the British settlement at Honduras.

Letters, apologizing for unavoidable absence, were read by the Rev. Dr. S. S. WOODHULL, Secretary for Domestic Correspondence, from the Hon. JOHN JAY, President, the Hon. BUSHROD WASHINGTON, JOSEPH NOURSE, Esq. Hon. JOHN COTTON SMITH, Hon. WILLIAM TILGHMAN, Hon. SMITH THOMPSON, Hon. ANDREW KIRKPATRICK, Hon. JOHN QUINCY ADAMS, FRANCIS S. KEY, Esq. Hon. CHARLES GOLDSBOROUGH, Hon. WILLIAM PHILLIPS, and Hon. DAVID LAWRENCE MORRIL, Vice-Presidents.

The Rev. Dr. JAMES MILNOR, Secretary for Foreign Correspondence, read the following ADDRESS from the PRESIDENT of the AMERICAN BIBLE SOCIETY.

GENTLEMEN,

We have the satisfaction of again observing, that by the blessing of Providence on the zeal of our fellow-citizens, and on the fidelity, diligence, and prudence with which our affairs are conducted, they continue in a state of progressive improvement. The pleasure we derive from it, is not a little increased by the consideration that we are transmitting essential benefits to multitudes in various regions; and that the value and important consequences of these benefits, extend and will endure beyond the limits of time. By so doing we render obedience to the commandment by which He who "made of one blood all nations of men," and established a fraternal relation between the individuals of the human race, hath made it their duty to love and be kind to one another.

We know that a great proportion of mankind are ignorant of the revealed will of God, and that they have strong claims to the sympathy and compassion which we, who are favoured with it, feel and are manifesting for them. To the most sagacious among the heathen, it must appear wonderful and inexplicable, that such a vicious, suffering being as man, should have proceeded in such a condition from the hands of his Creator. Having obscure and confused ideas of a future state, and unable to ascertain how far justice may yield to mercy, or mercy to justice, they live and die (as our heathen

ancestors did) involved in darkness and perplexities.

By conveying the Bible to people thus circumstanced, we certainly do them a most interesting act of kindness. We thereby enable them to learn that man was originally created and placed in a state of happiness, but becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced. The Bible will also inform them, that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth should be blessed—that this Redeemer has made atonement "for the sins of the whole world," and thereby reconciling the divine justice with the divine mercy, has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve. The Bible will also animate them with many explicit and consoling assurances of the divine mercy to our fallen race, and with repeated invitations to accept the offers of pardon and reconciliation. The truth of these facts, and the sincerity of these assurances being unquestionable, they cannot fail to promote the happiness of those by whom they are gratefully received, and of those by whom they are benevolently communicated.

We have also the satisfaction of observing that the condition of the church continues to improve. When at certain periods subsequent to the Reformation, discordant opinions on ecclesiastical subjects began to prevail, they produced disputes and asperities, which prompted those who embraced the same peculiar opinions, to form themselves into distinct associations or sects. Those sects not only permitted Christian fraternity with each other to be impaired by coldness, reserve, and distrust, but also, on the occurrence of certain occasions, proceeded to alternate and culpable acts of oppression. Even their endeavours to increase the number of Christians were often too intimately connected with a desire to increase the number of their adherents: and hence they became more solicitous to repress competition, than to encourage reciprocal respect and good will.

These prejudices, however, have gradually been giving way to more laudable feelings. By the progress of civilization and useful knowledge, many individuals became better qualified to distinguish truth from error, and the diffusion of their reasonings among the people enabled them to judge and to act with less risk of committing mistakes. Since the rights of man, and the just limits of authority in church and state, have been more generally and clearly understood, the church has been less disturbed by that zeal

which "is not according to knowledge;" and liberal sentiments and tolerant principles are constantly enlarging the sphere of their influence.

To the advantages which the church has derived from the improved state of society, may be added those which are resulting from the institution of Bible Societies. With whatever degree of tenacity any of the sects may adhere to their respective peculiarities, they all concur in opinion respecting the Bible, and the propriety of extensively distributing it without note or comment. They therefore readily become members of the Bible Societies, and in that capacity freely co-operate. Their frequent meetings and consultations produce an intercourse which affords them numerous opportunities of forming just estimates of one another, and of perceiving that prepossessions are not always well founded. This intercourse is rendered the more efficient by the great and increasing number of clerical members from dissimilar denominations. Convinced by observation and experience, that persons of great worth and piety are attached to sects different from their own, the duties of their vocation, and their respectable characters, naturally incline them to recommend and encourage Christian friendliness.

It is well known, that both cathedrals and meeting-houses have heretofore exhibited individuals who have been universally and justly celebrated as real and useful Christians; and it is also well known, that at present not a few, under similar circumstances, and of similar characters, deserve the like esteem and commendation. As *real* Christians are made so by Him without whom we "can do nothing," it is equally certain, that He receives them into His family; and that in *His* family mutual love and uninterrupted concord never cease to prevail. There is no reason to believe or suppose that this family will be divided into separate classes, and that separate apartments in the mansions of bliss will be allotted to them according to the different sects from which they had proceeded.

These truths and considerations direct our attention to the *new* commandment of our Saviour, that his disciples "do love one another:" although an anterior commandment required, that "as we had opportunity," we should "do good unto all men;" yet this *new* one makes it our duty to do so, "especially to the household of faith." In the early ages of the church, Christians were highly distinguished by their obedience to it; and it is to be regretted that the conduct of too many of their successors has, in this respect, been less worthy of imitation.

Our days are becoming more and more

favoured and distinguished by new and unexpected accessions of strength to the cause of Christianity. A zeal, unknown to many preceding ages, has recently pervaded almost every Christian country, and occasioned the establishment of institutions well calculated to diffuse the knowledge and impress the precepts of the Gospel both at home and abroad. The number and diversity of these institutions, their concurrent tendency to promote these purposes, and the multitudes who are cordially giving them aid and support, are so extraordinary, and so little analogous to the dictates of human propensities and passions, that no adequate cause can be assigned for them, but the goodness, wisdom, and will of *HIM* who made and governs the world.

We have reason to rejoice that such institutions have been so greatly multiplied and cherished in the United States; especially, as a kind Providence has blessed us, not only with peace and plenty, but also with the full and secure enjoyment of our civil and religious rights and privileges. Let us, therefore, persevere in our endeavours to promote the operation of these institutions, and to accelerate the attainment of their objects. Their unexampled rise, progress, and success in giving Light to the heathen, and in rendering Christians more and more "obedient to the faith," apprise us, that the Great Captain of our Salvation is going forth, "conquering and to conquer;" and is directing and employing these means and measures for that important purpose. They, therefore, who enlist in His service, have the highest encouragement to fulfil the duties assigned to their respective stations, for, most certain it is, that those of His followers, who steadfastly and vigorously contribute to the furtherance and completion of His conquests, will also participate in the transcendent glories and blessings of His TRIUMPH.

The Treasurer, WILLIAM W. WOOLSEY, Esq. read the report of the Committee who audited his accounts, by which it appeared that

The nett receipts for the Year
have been . . . \$41,008 44

The expenditures for the Year 43,108 87

Parts of the Annual Report were then read by the Rev. Dr. S. S. WOODHULL, Secretary for Domestic Correspondence, from which it appeared that the issues of Bibles and Testaments within the year, were 31,590 Bibles, and 28,849 Testaments, making, with those issued in former years, 309,062 copies of the Scriptures.

The usual resolutions were then offered and adopted, and addresses were delivered by the Rev. Dr. DAY, President of Yale College, Connecticut; the Rev. Mr. PETERS, of Bennington, Vermont; the Rev. Mr. CONE, of New-York; Col. VARICK, of New-York; the Rev. Dr. M'MURRAY, of New-York; Mr. TALMAGE, of Nassau-Hall, Princeton, New-Jersey; the Rev. Dr. MILNOR, of New-York; the Rev. Dr. RICE, Professor in the Theological Seminary in Virginia; Rev. Mr. BROWN, of New-York; and the Hon. Mr. Dagget of New-Haven, Connecticut.

PRESBYTERIAN EDUCATION SOCIETY.

SIXTH ANNIVERSARY :

Held in the Brick Church, New-York, on Thursday Evening, May 13, 1824.

The Hon. DE WITT CLINTON, President of the Society, having taken the Chair, the celebration was opened with Prayer by the Rev. Dr. RICHARDS, Professor in the Theological Seminary, at Auburn, New-York.

The President then rose and delivered the following Address :—

In consequence of the resignation of the worthy and respectable President of this Institution, I have been honoured with an invitation to act in his place. And in acceding to this request, I have felt all the responsibility attached to the occasion, and all the solicitude connected with the important duties which we are assembled to perform.

It is certainly a work of supererogation to expatiate on the high interests which are blended with the prosperity of this institution. The solemnities of the Jewish Ritual have given way to the mild administrations of Christianity, and the establishment of the Cross has destroyed the sanguinary prescriptions of the heathen mythology. With this change of the character of religion, the offices and functions of its ministers have received a correspondent improvement; and instead of the Priest, presenting victims at the altar to propitiate the fabulous deities of superstition; the Christian divine offers up prayers to the Almighty Father of the Universe, expounds the revelations of heaven, administers the solemn ordinances of

religion, and exerts all the powers of his mind to inculcate the observance of morality.

The experience of mankind evinces that religion is essential to cement society and to promote good government; and in reference to a future state, it determines our destinies for ever. The influence of religion must be co-extensive with the number and the character of its ministers. An able and pious clergy will produce a moral and religious people. And in proportion to a deficiency in the number and a failure in the qualifications of the Ministers, in that ratio will the morals of the people be affected, and the interests of the community be impaired.

In this State, the functionaries of religion are constitutionally interdicted from office, and in most of the States they are practically proscribed. And it is well known that the emoluments of the sacerdotal office furnish no allurements to cupidity. The sons of the great and the powerful, of the opulent and the ambitious will seek the road to civil distinction or wealth through other professions; and it thus unfortunately happens that those most able to bestow the blessings of education on their children, are not the most willing that they should devote themselves to the ministrations of religion. This defect must be supplied, this evil must be remedied by gratuitous education. And with this view institutions like the present, which cherish merit without any regard to the factitious distinctions of society; which rescue poverty from privation, and elevate humility above depression, and which appreciate talent and virtue in the abstract, without any connexion with the endowments of fortune or political distinction, are calculated to enlist in the cause of religion men of gigantic minds and wonderful energy. In the dark abodes of poverty, and in the sequestered shades of obscurity genius often exhibits its powers, and the virtues of a saint and a martyr are frequently cherished with holy enthusiasm. Cultivation and patronage must unite in drawing forth these latent and dormant energies, and in enlisting them in the service of mankind.

It is in vain to contend that the functions of a Christian Minister can be successfully performed without education. The apostles of Christ were, at first, men without the benefits of literature, but they were armed with the gift of tongues, the power of miracles, and the visitations of the Holy Ghost. But besides these preternatural endowments, all the learning and philosophy of the ancients were united in St. Paul, who was called into the Christian church by a miraculous interposition. His writings display the most powerful talent, and he has even condescended to refer to some of

the great classical authors of antiquity. His eloquence was of Demosthenian energy; and to his intellectual cultivation must be ascribed, to a certain extent, the vast consequences that resulted from his labours in the cause of Christianity.

An able divine ought to understand the original languages in which the inspired writers promulgated our religion. And it would be well if he extended his acquisitions to the other radical languages of the eastern hemisphere. His acquaintance with literature and science ought to be extensive and profound, and he should be deeply read in moral philosophy, metaphysics, and theology. He should also be master of all the points of polemic discussion, and be prepared not only to defend Christianity against the assaults of skepticism and infidelity, but to vindicate his particular creed against the objections of opposing sects. In order to attain this intellectual eminence so becoming an ambassador of heaven, and a minister of the Most High God, he must pass through all the seminaries of education, from the rudimental school to the university, and devote year after year to the attainment of pulpit eloquence and the acquisition of theological knowledge.

How are these great blessings to be acquired? By the union of the friends of religion in the education of a Christian ministry—by inducing our youth to devote themselves to the altars of God—and by dispensing the benefits of gratuitous instruction to the favourites of piety and genius, wherever to be found. And let it be understood, that the interests of good government as well as of religion, are seriously affected by the want of religious instructors. Thousands of places are now destitute of Christian ministers: and the evils are felt not only in religious privations, but in the prevalence of practices incompatible with the public welfare. Wherever a good and able divine is settled, he will acquire the love, the confidence, and the respect of his congregation. His influence will be felt in all their conduct, and a commerce of benefit and gratitude will be established, which will reach the sources of the noblest virtues, and exercise the most powerful control over the whole field of human action.

The aspect of the world is replete with wonderful indications. Within the memory and observation of many of us, the most extraordinary events, from the American Revolution to the present period, have occurred. A new power, unknown to the ancients, has risen up to direct the energies, and to superintend the destinies of mankind. Its authority is unlimited, its progress irresistible, and its force irrepressible. It derives its existence from the lights of Chris-

tianity, the invention of printing, and the diffusion of education. It governs the monarch on the throne as well as the peasant in the cottage. Need I say—the power of public opinion—which influences all the operations, and is felt in all the ramifications of society.

This power, in order to be beneficial, ought to be predicated on just and proper grounds. It ought to be directed by piety and knowledge. Monitorial education, Sunday schools, and Bible Societies are the great levers which must raise public opinion to its proper elevation; and when reinforced and impelled into activity, by the ministrations of a virtuous and enlightened clergy, then the cause of liberty, order, and good government will be established on a firm basis, and the prospects of blessedness in another and a better world will brighten the gloom of seclusion, alleviate the burden of affliction, and solace the hour of death.

Such are the objects and such the tendencies of this institution; and recommended as it is by all the considerations, which ought to operate on the man, the patriot, and the Christian, I feel happy on this occasion to offer my humble mite for its support, and to raise my feeble voice in its favour.

The Annual Report was read by Mr. S. E. Morse.

Several resolutions were offered, and addresses delivered by the Rev. Mr. KNOTT, of Galway, New-York; the Rev. Mr. HENRY, of Cranberry, New-Jersey; the Rev. Mr. PETERS, of Vermont; the Rev. Professor MONTEITH, of Hamilton College; the Rev. Professor RICE, of Virginia; and the Rev. President GRIFFIN, of Massachusetts.

AMERICAN JEWS' SOCIETY.

FIFTH ANNIVERSARY.

The fifth anniversary of the American Society for meliorating the condition of the Jews, was celebrated in the City Hotel, on Friday evening, the 14th of May. The exercises were opened with prayer.

The annual report was then read by the Rev. Dr. ROWAN, Agent of the Society.

On motion of the Rev. Mr. SANDFORD, of Brooklyn, seconded by Mr. PRIMKER, a converted Jew,

Resolved, That the report be adopted and printed.

On motion of the Rev. Mr. RUFUS BAILEY, of Pittsfield, Mass. seconded by ALEXANDER JONES, Esq. of Rhode Island.

Resolved, That the thanks of the Society be given to the Auxiliary Societies, for the zeal and perseverance they have manifested in promoting the interests of the Society, and for the contributions they have made to its funds.

On motion of the Hon. DAVID DAGGETT, seconded by the Rev. Dr. BLATCHFORD,

Resolved, That the thanks of the Society be given to the officers and directors for their gratuitous services, during the past year.

On motion of the Rev. Dr. GRIFFIN,

seconded by the Rev. Mr. RUSSELL, of Virginia,

Resolved, That the Society view with lively satisfaction the organization of several new Societies in Europe and America during the past year, whose objects are similar to our own, and that we feel encouraged by their co-operation to persevere in our plans for meliorating the condition of the Jews.

A collection was taken up; and the meeting was closed by an address from Mr. ZADIG, a converted Jew from Germany.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of May, 1824.

From the Aux. Miss. Soc. of Kinderhook, N. Y. by Peter Van Beuren, Tr.	100	From the Zanesville and Putnam Union Aux. Soc. by Levi Whipple, Tr.	50 00
Collected at Monthly Concert in the Brick Church, N. Y.	10 50	From the Brooklyn Miss. Soc. by E. C. Wood- hull, Tr.	25 00
From the Baltimore Aux. Clothing Soc. by Mrs. H. Booker, Tr.	100	Collected at Monthly Concert in the first Pres. Church in Brooklyn, L. I.	58 82
Donation from Rev. James Scrimgeour of Little Britain, N. Y.	20	Collected in Cong. of Stamford, Delaware Co. N. Y. by the Rev. R. Forrest,	30 00
From the 2d Associate Reformed Church in Pearl-street, N. Y.	10 07	From Rev. H. Forrest, Ann. Sub.	3 00
Rev. E. K. Maxwell, addition to a collection in Delhi, Delaware Co. N. Y.	1 62	From Aux. Soc. of Tappan, Rockland Co. N. Y. by Samuel G. Verbruych, Tr.	19 37
Collection at the City Hotel, Annual Meeting,	228 18	From the Female Aux. Soc. of Martinsburgh, Va. 10 42, and the avails of a Mission Box 4 58, kept by Col. John Strother in the Clerk's Office in the same place, the whole is the first payment for educating an Indian Child, by the name of John Blair Hoge, by Arrabella Anderson, Tr.	15 00
From the Caledonian Benevolent Soc. Genesee Co. N. Y.	30 00	From the Mission Box in the Church in Pitts- Grove, N. J. by the Rev. Mr. Janvier, through A. Henry, Esq.	5 00
Collected at Monthly Concert, in Cross River, West-Chester Co. N. Y. by Rev J. Green,	7 21	Collection at Monthly Concert in the 8th Pres. Church in Phil. Rev. Mr. Arbuckle, Pastor, by do.	8 25
Collection at Annual Sermon,	1 29	Collection in the first Reformed Dutch Church (Rev. Dr. Broadhead, Pastor,) after a Sermon by the Rev. Mr. Crane, Agent of the Board, by do.	81 84
Collection at Monthly Concert in the Reformed Dutch Church Poughkeepsie, N. Y. by the Rev. C. C. Cuyler,	8 00	Collection in the third Presb. Church in Phil. (Rev. Dr. Ely, Pastor,) after a Sermon by the Agent, by do.	50 00
Donation from a friend by the hands of Rev. Johnston Eaton, of Fairview, Erie Co. Penn.	10 00	Collected in the 2d Presb. Church in Phil. (Rev. Dr. Janeway, Pastor,) after a Sermon by the Agent, by do.	119 25
From a few members of the Rev. Johnston Eaton's Cong. Fairview, Erie Co. Penn. part of a piece of corn raised,	10 00	From the Female Benev. Soc. of Falling Spring Cong. Va. by the Rev. J. D. Ewin,	50 00
From the Aux. Miss. Soc. of Jamaica, L. I. by Van Wyck Wickes, Esq. Tr.	42 50	Collected in the Associate Reformed Church in Newburgh, Orange Co. N. Y. by Rev. Joseph McCarroll,	26 25
Collected at the Monthly Concert in the Presb. Church in Murray-street, N. Y. by Rev. Mr. Snodgrass,	16 72	From the Newburgh Soc. in aid of Missions, James Beveridge, Tr. by do.	30 00
A Widow's mite, under the signature M.	2 00	Collected in the Rev. Dr. Norton's Church in Clinton, N. Y. by the Rev. J. Monteith,	26 00
Collected at Monthly Concert in Presb. Church in Cedar-street, N. Y.	9 13	From Miss Jennette M. Stewart, second pay- ment for educating a Seneca Youth, named James Richards,	12 00
Collected at Monthly Concert in Hempstead, L. I. by the Rev. C. Webster,	8 00	From Mrs. Boudinot 2, from Mrs. Stewart 2, from Mrs. P. Sanford 1, on account of 3d payment of do.	5 00
From the Aux. Soc. of Shannoch, N. J. A. D. Baird, Treasurer, through the Rev. Gabriel Ludlow,	28 00	From the Juvenile Fem. Miss. Soc. of Fishkill N. Y. by Miss C. Van Wyck, Tr.	11 00
From the Aux. Soc. of Millstone, N. J. Abram Beekman, Esq. Tr. through J. R. Davidson,	10 00	From the Ladies in Murray-street Church, to constitute their Pastor, the Rev. Wm. D. Snodgrass, Life Member, by Mrs. A. M. Boyd,	30 00
From the Female Clothing Society of the City of New-York, by Miss Olivia Murray, Sec. and Treas.	100	From an Association of Females in the 2d Church in Camillus, N. Y. by the Rev. Caleb Alexander,	5 12
From the Aux. Soc. of Florida, Orange Co. N. Y. by Wm. Smith, Tr.	29 00	Contributed in the Second Church in Camillus, by do.	3 89
From the Reformed Dutch Church at Living- ston, Columbia Co. N. Y. Dr. McClelland, Tr. through Rev. A. N. Kittle,	16 00	Avails of a small Mission Field in Fishkill, N. Y. by K. J.	14 50
Collected at Monthly Concert in the Presb. Ch. in Orange-st. N. Y. by Rev. Robt. McCartee,	5 50	From the Aux. Miss. Soc. of Goshen, Orange Co. N. Y. by Timothy B. Crowell, through the Rev. Mr. Condit,	50 00
From the Female Soc. of Danville, Columbia Co. Pa. by Mrs. Martha Grier,	27 00	Collected in N. J. by the Rev. Mr. Griswold,	500
From the Aux. Soc. of Greens-farms, Conn. by Wm. K. Jessup, Treasurer, through Rev. Joseph Hyde,	18 00		
Collected at Monthly Concert in the Reformed Dutch Church at Catskill, N. Y. by Wm. G. Van Vleit,	10 50		
From Rev. J. N. Wyckoff, a marriage fee, on the Evening of the Monthly Concert, by do.	2 00		
From Aux. Miss. Soc. of Catskill, by do.	21 97		
Donation from Mr. Spencer,	5 00		

From the Children in a Sabbath School in — by Miss E. Sands, Sec. and Tr.	3 00
From the Juvenile Society of the first Presb. Church in Albany, for the education of Heathen Children, under the care of the United Foreign Missionary Society, by Miss Sophia M'Harg, through the Rev. Mr. Weed,	17 15
From Messrs. Peter and John Boyd, to consti- tute their father, James Boyd, Esq. a Life Member, by do.	30
From the Sabbath School attached to the Presb. Church in New-Brunswick, N. J.	1 00
Collected at the Monthly Concert, in the Re- formed Dutch Church at Fishkill Landing, by Rev. Wm. S. Heyer,	8 00
Donation from the Connecticut Farms, N. J. Female Bible and Tract Society, by Mrs. E. H. Brant, Tr.	15 00
Collected in the Cong. of Connecticut Farms, N. J. by the Rev. S. Thompson,	12 00
Donation from Wm. P. Buffett, Esq. of L. I.	5 00
From a young Clergyman,	1 50
From the Cong. of Rocky River, by James Morrison, Esq. P. M.	25 00
Collected at the Monthly Concert in the first	

Church in North Bristol, Ontario Co. N. Y. by the Rev. A. B. Lawrence,	13 84
From the Aux. Miss. Soc. of Claverack, Co- lumbia Co. N. Y. by Mr. James Philip, Tr.	20 00
From the Young Men's Aux. Miss. Soc. of Kingston, New Jersey, by Mr. David Com- fort, Junr. Tr.	26 37
Collected at Monthly Concert in Kingston, N. J. by the Rev. David Comfort,	11 66
From the Aux. Miss. Soc. of Newtown, L. I. by Mr. Abm. Remsen, Tr.	44 00
From the Female Miss. Soc. of Briar Creek, Pa (for 1823.) by Rev. S. Henderson,	6 00
From the Aux. Soc. of Fishkill, N. Y. by Mr. James Tiven, Tr.	30 00
Collection at Mattituck, L. I. on last New- Year's Day, by Rev. L. Thompson,	4 00
From the Ladies of Florida, Orange County, N. Y. 1st instalment, for educating an Indian Youth to be named John J. Christie, by Mr. J. Seward,	12 00
From the Female Aux. Miss. Soc. of Warwick, Orange County, N. Y. by Miss. Ann Maria Austin, Tr.	16 50
	2289 21

Collected by Mr. Richard Colby, New-Hampshire.

Collected in Plainfield, N. H.	12 08
From Rev. Moses Sawyer, of Hannaker, N. H.	1 00
Hon. Jo-bua Darling, of do.	2 00
Miss Ednar Proctor, of do.	1 00
Nathaniel Cogswell, of do.	0 50
Rev. Dr. Sam. Woods, Boscawen, N. H.	0 50
Miss Ann H. Morrell, do.	0 25
Benj. H. Oaks, do.	0 25
Benj. Morrell, do.	0 21

From Sumner Coleman, do.	0 42
Wm. Temple, do.	0 75
Collected in Warner, N. H.	2 73
Newport,	10 82
Hopkinton,	10 50
From Children in do. for educating heathen children,	1 50
Collected in Chester, N. H.	8 84
	53 35

Contributions received in Ballston, by the Rev. Mr. Griswold.

Elijah M. Raymond,	0 75
Samuel B. Raymond,	0 75
Elisha Miller,	1 00
Stephen Wheeler,	2 00
Rachel Oliphant,	0 50
Henry Doolittle,	3 00
Stephen H. Wakeman,	3 00
Jessee Robertson,	1 00
Cash. 2 56; do. 2 00; do. 2 00;	6 56
T. W. Delavan,	10 00

D. Waterman,	1 00
W. King,	0 50
Samuel Young,	10 00
James M'Crea,	2 00
Collected at Monthly Concert in the Presb.	
Ch. in Ballston by the Rev. R. Smith,	15 00
Lloyd Wakeman,	1 50
Zalman Wakeman,	1 00
Mr. Morehouse,	0 25
	59 81

Additional Donations from individuals of the Church in Murray-street, by Rev. Mr. Crane.

From H. Andrews (life member),	30 00
Wm. Vernon,	3 00
R. Donaldson,	2 00
P. M. Carlee, Esq.	3 00
Mrs. Walsh,	1 00
Dr. Manley,	0 94
Mr. Boyd,	1 00
Dr. Barrow,	2 00

David Thompson,	1 00
	43 94

**** Errata.** In the list of donations from the Con-
in Murray-st. in the last number, the donation from
Misses H. and A. B. should have been 6.50 instead of
6. Cash 5, should have been cash 3.

Collected from the Associate Reformed Church in Pearl-street, by the Rev. Mr. Crane.

Left by Miss Cornelia L. Beaver, deceased, and appropriated to this object, by her mother, Mrs. Noah Wetmore,	15 00
From Mr. Ogilvie, 10. David R. Burns, 5	15 00
V. B. Elsworth, 5. Thos. M. M'Lean, 5.	10 00
David Gulick, 5. Noah Wetmore, 6.	11 00
Alex. M'Lure, 5. John Aikman, 10.	15 00
M. Weed, 2. Wm Brodie, 2.	4 00
Nathl. Weed, 3. E. Rogers, 1.	4 00
Mrs. Mather, 2. C. C. 50. Mr. Smith, 1.	3 50
Mrs. Scott, 1. Mrs. Gerwin, 1.	2 00
Mr. Le Foy, 1. A. Patterson, 1.	2 00

From Mr. Cochran, 1 50. Dr. Bradhurst, 3.	4 50
L. W. Stevens, 1. Mr. Ledyard, 3.	4 00
Mrs. B. 1. Mr. Hampton, 2.	3 00
Mrs. Phelps, 3. Mrs. M. 1. R. Aikman, 2.	6 00
J. Stewart, 1. W. C. Sparks, 1.	2 00
Cash, 50. Cash (a widow's mite), \$7.	0 87
Thos. Lippincott, 1. T. B. Rich, 2.	3 00
Mrs. M'Lean, 2.	2 00
M. Voorhis, 2. Mr. Loreng, 1.	3 00
Mr. Gerwin,	0 50
	110 37

Collected in the Reformed Dutch Church in Franklin-street, by the Rev. Mr. Crane.

From Mr. Brush, 50 cents. C. Duryee, 1.	1 50
Cash 1. Mr. Demarest, 50 cents.	1 50
Mr. Dusenbury, 1. A Widow's mite, 50.	1 50
Mr. Duryee, 1 50. Mr. Shaddle, 5.	6 50
Mr. Bloomfield, 6. Mrs. Delamater, 1.	7 00
Mrs. Arden, 94 cents. Mr. Keersteid, 3.	3 94
Mr. Disbrow, 3. Mr. Nesbit, 1.	4 00
Mr. McBride, 5. Mr. Smith, 1.	6 00

From Daniel Demarest, 1. Mr. Gabagan, 1.	2 00
Mr. Bleakly, 2. Mr. L. Wisburn, 1.	3 00
D. F. 25 cents. J. Westervelt, 1.	1 25
Mr. Beekman, 2. Mrs. Baxter, 1.	3 00
Mr. C. 50. P. W. Livingston, 3.	3 50
A young Lady of the Episcopal Church.	50
	45 19

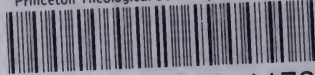


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